

STORAGE STORAGE

THE EISENHOWER LIBRARY



3 1151 02675 8882

67072



May 25/94

Some Observations

On the Sources

Of Ovid's *Heroides* I, III, VII, X, XII.

By

James ^{Weslett} Anderson.

When we take into consideration the comparatively limited experience of any individual, it is not strange that most-writers have found it necessary or desirable to go for inspiration or suggestion or matter beyond their narrow confines out into the boundless fields of the world's literature - to cull a flower here or there from some perishable contemporary or take a draught from the mightiest streams of genius which flow on forever. Even the greatest-writers have often been content to draw on others for their material, making no attempt at concealment. Sometimes the sources are difficult or impossible to trace, but even here we are usually justified in assuming their existence. For instance, it is impossible to believe

that the Iliad and the Odyssey sprang
full-fledged from the brain of man.

Rohde, (Griech. Roman, S. 11), speaks
of the ancient poets: "Wie die hellenische
zu Höltern nicht die Schöpfer sondern
die Bildner und Leiter der Welt waren
so die Dichter älterer Zeiten nicht die
Erfinder sondern erst die Kunst-
vollen Bildner ihres Stoffes"; but this
is true to a greater or less extent, of
all nations and of all times. I remember
seeing not many years ago in an
shop-window in Berlin the title-page of a
book. Claiming to prove Goethe a plagiarist.
The author, I suppose, had come across
an old account of "Kunze" or of "Fust"
and did not know the extent of the prin-
ciple on which we are speaking.

Again, Schlegel's treatment of the

legends of Arthur was, perhaps, not very
different from the method of a French
or Italian poet. Examples multiply in
multiplication indefinitely. I think I might
think that it will be granted that most books
have their origin in books. When we have
the sources at hand, it is very interesting
and instructive to trace this influence
on the later work. It is, however, a
very delicate kind of work and we
must constantly be on our guard to
keep from going wrong. Many dangers
lie in our path the greatest of which
is that of making intentional imitations
out of accidental resemblances. This dan-
ger is especially great when the resemblance
is confined to a word or phrase. For in-
stance it seems to me that Colman
was not in making the subtle letter

later than Lucan on the strength of the single expression furialis Erichtho (Ov. H. 15, 139; Erichtho, Lucan 6 508). The human mind, like human nature, is very much the same all over and there can be no doubt that different people sometimes have the same thoughts quite independently of one another. The trouble is that there are so many ways of transmitting ideas and the human race is so connected that we can seldom be quite sure that the things are entirely independent of each other. Take, for instance, Dioq. Laert. 1, 10 where he is speaking of Epimenides:

ἵνα καὶ πεντήκοντα ἔτη παραστὰς δὲ
ἐνὶ πρόβω, τῆς ἑδοῦ κατὰ μετρη-
βρίαν ἐκκείρας ὑπ' ἄντρα πρὶ κατκομῆν
ἑπτά καὶ πεντήκοντα ἔτη. παραστὰς δὲ

μετὰ ταῦτα ἔφυγε τὸ πρῶτον κεκοιμη-
θεὶς ὀλίγον κεκοιμηθεὶς. ὥς δὲ οὐχ εὗρεσκε
παρεχέμετο εἰς τὸν ἄγρον, καὶ μετασκευασμέν
πάντα καταλαβὼν καὶ παρὰ ἑτέρῳ τὴν
κτῆσιν, πάλιν ἦκεν εἰς ἄστυ λαπορούμενος.
Κάκεε δὲ εἰς τὴν ἐαυτοῦ εὐσὶν οἰκίαν
περιετοχε τοῖς πυνθασμένοις τις εἴη.
ἔως τὸν νεώτερον ἀδελφὸν εὐρὺν τότε
ἦδη γέροντα ὄντα, πᾶσαν ἑμαυτοῦ πρὸς
ἐκείνου τὴν ἀλήθειαν.

Who does not think at once of
Pleiku Winkler? I submit this as an
example is similar without connection
but must confess that some shadow of
him still remains in my mind.

Einige zu den ersten Dichtern
und sein Verhältnis zu den Vorgängern
und gleichzeitigen Römischen Dichtern

Still the imitation of similar passages is interesting and perhaps useful even when there is no imitation and many instances of this will be found in the following pages.

Another case of difficulty is when there are several imitations in the original and the source of our passage may be either the original or an imitation. Take, for instance, Molière, *Le Misanthrope*, 151, 711-722:

L'amour, pour l'ordinaire, est peu fait-à ces loix,
Et l'on voit-les amants vanter toujours leur choix;
Jamais leur passion n'y voit-rien de blâmable,
Et dans l'objet-aimé tout-leur devient-amable:
Ils comptent-les défauts pour des perfections,
Et savent y donner de favorables noms.
La pâle est-aux jasmims en blancheur comparable;
La noire à faire peur, une brune adorable;

au maître et de sa taille et de sa stature;

La grasse est dans son port pleine de majesté;

La malpropre sur soi, de peu d'attraits chargée,

Est bien plus, le nom le même est le même;

La grande paroît une déesse aux yeux;

La naine un abrégé des merveilles des cieux;

L'orgueilleuse a le cœur digne d'une couronne;

La fourbe a de l'esprit; la sotte est toute bonne;

La trop grande perleuse est d'agréable humeur;

Et la muette garde une honnête pudeur.

C'est ainsi qu'un amant dont l'ardeur est extrême

Vient jusqu'aux défauts des personnes qu'il aime".

With this compare Plato Rep. 5. 474 d.

ἢ οἷχ οὐτω ποιεῖτε πρὸς τοῖς κακοῖς;

ὁ μὲν, ὅτε αἰνός, ἐπίχρησ κλητεῖς ἐπαυε-

ῥήσται ὑφ' ἑμῶν, τοῦ δὲ τὰ γυνὴν βα-

ρδανὸν φάτε εἶναι, τὸν δὲ διὰ δὴ μέσον

τούτων ἐμπειρότατα ἔχειν, μέδωνας δὲ

ἀνδρικοῦς ἰδεῖν, λευκοῦς δὲ τεῶν παῖδας

εἶναι· μελιχλῶρος δὲ καὶ τούτομα οἷον
τινὸς ἄλλου ποίημα εἶναι ἢ ἑρατοῦ ὑπο-
κορισμένον τε καὶ εὐχερῶς φέροντας τὴν
ᾠχρότητα, ἔαν ἐπὶ ὥρᾳ ᾗ;

The similarity of these two passages
is sufficient to warrant the conclusion
that they are probably connected. But
Molise did not get the idea from
Plato but from Lucr. c. 1. 53 ff.
Nam lucient homines utrumque cupidine cuncti
Et tribuunt ea quae non his sunt commoda vere.
Multimodis igitur pravae turpisque videmus
Vires in aliis summoque honore vigere
vs. 1160 ff.

Nigra melichrus est; immunda et foetida, acornos;
Cuncti illud in vultu et sonitu docent
Parvula pumilio, Chariton mia, tota merum sal;
Magna auge humanis citatibus effluvia vultus;
Cuncta loqui non quit; translige; multa pudens est;

at. flagrans, odiosa, iugacula Lampedium fit;
ischnon eromenion tum fit; quam vivere non puit
Pae macie; rhadine vero est - iam mortua tussi;
At tumida et mammosa Ceres est ipsa ab Iaccho;
Simula Silena ac satyra est; labiosa, philema.
Caetera de genere hoc longum est, si dicere coner."

There is additional evidence to show
that *Thouine* was especially familiar with
Theocritus, and that some translations here
in part.

With these are to be compared. *Hov. Sat.* 1, 3, 38 ff;
Dr. A. A. 2, 657 ff; *Theoc. Id.* 6, 18 f and 10, 26 f.

The illustration is already too long, and I
cannot enter here upon a discussion
of the relation of these various passages
to one another. See the edition of
Thouine by Despois + Mesnard, 5, 557 where
all these passages are referred to except-
tion from *Theocritus*

Our difficulties in investigating the sources of an author like Ovid are further increased by the loss of so many books which he had evidently out of the Christian literature. But much has been made by some scholars to reconstruct the plots of such lost-works, but that no very great confidence can be felt in results so obtained, will, I think, be clear from a close examination of Ovid's method. He will be found very often to put his characters in a somewhat different light from the originals.

Some general remarks on Ovid and the Heroines may not be out of place here. I cannot now give up all to say a word for Ovid as a poet. No Roman writer has been so variously estimated by modern scholars. In the

whole, I think he has been greatly under-estimated. His very virtues have been turned against him. His cleverness in manipulating the language and in handling the metres has led some to think that he was nothing but a skilful juggler with words.

Rhetorical tricks we affect to despise, no matter how cleverly used, and there is no doubt that Ovid is somewhat of a rhetorician. But repeats himself often and other people sometimes, and that gives rise to the idea that he was nothing but a superficial though skilful imitator. Such works as the present tend to strengthen this notion and it is for that reason that I wish to state here that Ovid though he borrows freely yet manages to put his own inimitable touch on his imitations and that I think

regard him, in spite of his many faults, as a great and original poet. Of course such an opinion is more or less a matter of taste and it is scarcely possible to avoid that one person is warmer than another towards a writer and I am sure that as a matter of taste, there would be much more variety in the estimation of literary works if people only had more courage.

In regard to the *Heroides*, opinions differ very much both on the whole and on the separate letters. For instance *Lucius* praises the *Heroides* very highly and says of it: "*Optimum Maxime Ovidianum videri dixerim*" while *Palmer* speaks of the same letters as "*Eximium*" by *Lachmann* and by every scholar pos.

sense of common sense". In the whole,
I must confess that I do not regard the
Heroides as one of the best works of
the Roman poets. It is too much
too many repetitions, in short too much
sameness - too much machine-work
in the execution though it must
be granted that the subject is in-
herent in the subject-matter and cannot
be helped to avoid. Still some of the
letters are very fine and all of them
abound in fine passages. Ovid resembles
Virgil, in being a very polished writer.
The plan of this work and I see no
good reason for doubting the cor-
rectness of his statement: A. A. 3, 345:

Vel tibi composita cantibus Epistolæ voce:
Ignotum hoc aliis ille novavit opus.

Prop. 6, 3 has been looked upon as possibly suggesting the idea of the *Heroides* to Ovid. This is possible, but nothing more can be said for it. There is no very great similarity except in the opening and the close.

I think we can better understand the nature of these letters, if we consider Ovid's rhetorical training. Upon this point Seneca throws some light. See *Contr.* 2, 2, 8:

"Hanc controversiam meminisse Ovidio
Nunc de meo et de meo et de meo
Tusculum cum audire fuit; nam Latronis
admiranda est etiam in hoc
dicendi genus. Habebat ille comptum et
deus et mirabile ingenium. Ceterum
iam tum non solum sed etiam
solutum carmen. Adde autem studiose Latronem
audire et multos alios scitantes in hoc

suos transtulerit: In armorum cubile
dixerat - Latro:

Mittamus arma in hostis et petamus.

Naso dixit:

Arma viri fortis medios mittantur in hostis;

Inde iubebe dati.

Ita cum ad illa sacconia tandem regere
a Latrone mutuatus est. Memini Latronem
in praefatione quendam dicere quod
Castici quasi carmen didicerant:

Non videtur ut immoti fax corporis ut
exagitata reddat ignes? Molli viros (otium),
ferum sitū carpitur (et rubiginem ducit),
desidia deducit.

Naso dixit:

Vidi ego iactatas mota facie crescere flammæ

et nonnulli quædam mori.

Tunc autem cum studeat habebatur bonis
voluntatibus. Tunc enim contrarius dicitur

Arrellium Tuscum declamavit; ut mihi videbatur, longe ingeniosius excepto eo, quod sine certo ordine per locos discurrebat.

12. Declamabat autem Naso raro contro-
versas et non nisi etiam; licetque dicebat
suasorias. Molesta illi erat omnis argu-
mentatio. Verbis minime licenter usus est
nisi in carminibus etc.

Seneca, Suas. 3, 7, helps to explain this
manner of borrowing expressions. Seneca
is speaking of Virgil's expression *plena
fides*:

Hoc autem dicebat Gallus Nasoni suo valde
mutuante; itaque plene illam sententiam
mutuante, non uti verum, sed uti verum, non
subripienti causa, sed palam mutuandi,
hoc animo ut vellet agnosci; esse autem
in tractatu suis:

plene hinc illuc ut dicitur

Ep. 7 99 Est mihi marmorea sacra tus in aede Sychaeus etc.

which are in the original & read Ep. 7 99. Cf. also Trist. 2, 534 "arma tuumque". Cf. am. 1, 13, 25.

The plan of the *Heroides* lends especial propriety to this usage. Much of the interest - that attaches to these letters lies in the fact that the characters are often well known to the reader. The poet assumes a certain knowledge of the situation in his readers mind and would himself to use certain phrases and expressions to recall the originals to their minds. This is a very common among the Alexandrians according to Dr. Callimachi Cydippa p. 109:

"Hec vero abhorrebat a Graecis poetis, ut alius quam decessent apparet. Velut moris quodam modo erat - Alexandrina aetate ut eorum nomina posterum Romanis insererentur integri, vel quo admiratio

indignatus. ...
grata alicuius loci excitaret memoria.
Teste. In Apollonius quingua ...
versus continuos Argonauticis suis intexit;
testante scholiasta ad III 1372. idem Callimachi
unum, repetit- versum (cf. Schol. I 1309),
... ..

... ..
the Greeks. He proceeds: ac secutus est-
Alexandrinus hac in re Vergilius quoque,
... ..
... ..

Minck: anal. Alex. (p. 288 sq.), alterum
e Varonis Atacini carminibus (cf. Hall
Nisum de Varr. Atac. p. 34 sq.) tertium
... ..
... ..
... ..
Reichertum (protr. lat. Min p. 350 sqq.) Dilthey tunc speaks

about.

Let us now proceed to a closer examination
of some of the letters.

First H. I. (The Panegyric letter).

The question is where this letter was written.
Sources can best be determined from
these letters about the origin of
which there can be no doubt. If we
had nothing left but the subject of this
and the third letter (Briseis), we should
still feel great confidence in referring
them to Homer. To whom else would one
go when Homer has treated a subject-
matter?

Cf. Gr. An. 3, 9, 25-

Also Hesiodus ep. 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Vatum Pieris ora regantur equis.

and An. 3, 9, 25:

Arct. sp. 1841, 1842, 1843, 1844, 1845, 1846, 1847, 1848, 1849, 1850, 1851, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 25

Aut quis Dyxica est - nisi femina propter amorem.
Dum vis abest - multis una petita viris?

Accordingly we must look in the
Odyssey for the sources of this letter.

It is hardly necessary to add that Ovid frequently shakes at Homer and in the highest

From rapidas Simois in mare voluet aquas.
 Farther: Am. 1, 8, 61; A.A. 2, 279; 3, 413; Rem. 365;
 Fast: 2 110. Gris: 1 147. 1 621. 2 370; 4 . . .
 Ex. P. 3, 9, 23; 4, 2, 21.

Since it is a famous fact - *Historia* *Tristis*.

Perhaps Ovid is referring to the famous
verses, *Il.* *Δ* 164:

ἔσσεταί ἡμᾶς εἴτ' ἂν ποτ' ὀδώλῃ Ἴλιος ἑρῇ
καὶ Τρῳάδος καὶ λαὸς ἐμπροσθ' Ἰδάρηα.

The next-verse in Ovid rather favors the

negation

15.4 *Vix Priamus tanti totaque Troia fuit:*
Τρῳάδος καὶ λαός.

Dr. H. 13 (2nd half) - *Annals* *in* *the* *Annals*.

Q. Dr. 7260 (elsewhere) - *Κακοῖδεορ οὐκ ὀνομασίην.*

Dr. H. 1, 5

O vitinam tum cum Lacedaemona clame ptebat
Exultans insanis esset adulter aquis!

Q. Dr. Rh. 4, 33 - *αὐτὸς σε πόρτος,*

ἔειρε, δέξασθαι πρὶν Κολχίδα γαῖαν ἐκείθαι.

For the fleet, cf. *Dr. 5, 41*:

etiam ab his de Troia...

According to Homer, the builder of the ship
was Phineus. Cf. Il. E 62:

ὅς καὶ Ἀλεξανδρῶς τεκτόνητο νῆας εἰσὺς
ἀρχεκάκους, αἳ πᾶσι κακὸν ἔργον γένοντο
οἳ τ' αὐτῶν, ἐπεὶ οὐ τι βίωσιν ἐκ θεσφάτα ἦδ' ἐκ
adulter. The word μοιχός does not
occur in Homer, but μοιχάρπια Od. 4 332.
Cf. rather Hor. O. 1, 15, 19 (speaking to Paris)

— tamen huius serus adulteros

Hor. O. 3, 3, 25 applies the epithet to Helen:

† Cat. 68, 103 Ne Paris abundā gavisus libera moecha
Etia pacato degeneret in thalamo -

Cf. N. Alu. 2, 18, 37: Et Paris est illic et adultera, nobile crimen.

Frist: 2, 371 Etias ipsa quid est aliud nisi adultera, de qua
inter amatorem pugna visumque fuit?

Gr. H 17

the ego must be in the first person
the person to be is not the same.

For the matter cf. Od. f 102:

λέξομαι εἰς ἐνὴν, ἣ' μοι σπονδοέστα τέτοκται,
αἰεὶ δ' ἄκρυσ' ἐμοῖσι πεφυγμένη, ἐξ οὗ Ὀδυσσεὺς
ἔχεθ' ἐμ' Ἀγέεδ' ἔχον ἐς Ἴλιον.

and τ 515-

αὐτὰρ ἐπὶν νύξ' ἔδθη ἔδῃσι τε κοῖτος ἄπ' ἄντας,
κίχου δ' ἄντ' ἔπειτα πικρὰ δ' ἐμὸν ἀνδρὸς κῆρ
ὄφειται μελεδῶρες ἀδύγομένην ἐφέθονον.

bird expression, however, especially "frigida",
is not at all Homeric but belongs to the
later comic poetry. The expression "frigida"
might correspond to the phrase of love
See Ep. 7, 23 and note.

cf. Ep. 14, 11 - then sic at various points.

Thucydides too has frigida in the sense.

Cf. Ep. 14, 69; A.A. 3, 70; Tib. 1, 8, 39; Cat. 68, 29.

L. H.

Ne mihi quarenti spatiosam fallere noctem.
Lassasset viduas pendula tela manus.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 84

ἀλλ' εἰς ἄρκον ἰούσαν τὰ σ' αὐτῆς ἐξ αὐτοῦ
ἰούσαν τ' ἡλακαῖαν τε.

— 32 — 592

συναρίη μέγαν ἰσθμὸν ἐνὶ μεγίστοις, ὁφείναι.

— 100 —

1881-1882. 1883-1884. 1885-1886. 1887-1888. 1889-1890. 1891-1892. 1893-1894. 1895-1896. 1897-1898. 1899-1900. 1901-1902. 1903-1904. 1905-1906. 1907-1908. 1909-1910. 1911-1912. 1913-1914. 1915-1916. 1917-1918. 1919-1920. 1921-1922. 1923-1924. 1925-1926. 1927-1928. 1929-1930. 1931-1932. 1933-1934. 1935-1936. 1937-1938. 1939-1940. 1941-1942. 1943-1944. 1945-1946. 1947-1948. 1949-1950. 1951-1952. 1953-1954. 1955-1956. 1957-1958. 1959-1960. 1961-1962. 1963-1964. 1965-1966. 1967-1968. 1969-1970. 1971-1972. 1973-1974. 1975-1976. 1977-1978. 1979-1980. 1981-1982. 1983-1984. 1985-1986. 1987-1988. 1989-1990. 1991-1992. 1993-1994. 1995-1996. 1997-1998. 1999-2000. 2001-2002. 2003-2004. 2005-2006. 2007-2008. 2009-2010. 2011-2012. 2013-2014. 2015-2016. 2017-2018. 2019-2020. 2021-2022. 2023-2024. 2025-2026. 2027-2028. 2029-2030. 2031-2032. 2033-2034. 2035-2036. 2037-2038. 2039-2040. 2041-2042. 2043-2044. 2045-2046. 2047-2048. 2049-2050. 2051-2052. 2053-2054. 2055-2056. 2057-2058. 2059-2060. 2061-2062. 2063-2064. 2065-2066. 2067-2068. 2069-2070. 2071-2072. 2073-2074. 2075-2076. 2077-2078. 2079-2080. 2081-2082. 2083-2084. 2085-2086. 2087-2088. 2089-2090. 2091-2092. 2093-2094. 2095-2096. 2097-2098. 2099-2100. 2101-2102. 2103-2104. 2105-2106. 2107-2108. 2109-2110. 2111-2112. 2113-2114. 2115-2116. 2117-2118. 2119-2120. 2121-2122. 2123-2124. 2125-2126. 2127-2128. 2129-2130. 2131-2132. 2133-2134. 2135-2136. 2137-2138. 2139-2140. 2141-2142. 2143-2144. 2145-2146. 2147-2148. 2149-2150. 2151-2152. 2153-2154. 2155-2156. 2157-2158. 2159-2160. 2161-2162. 2163-2164. 2165-2166. 2167-2168. 2169-2170. 2171-2172. 2173-2174. 2175-2176. 2177-2178. 2179-2180. 2181-2182. 2183-2184. 2185-2186. 2187-2188. 2189-2190. 2191-2192. 2193-2194. 2195-2196. 2197-2198. 2199-2200. 2201-2202. 2203-2204. 2205-2206. 2207-2208. 2209-2210. 2211-2212. 2213-2214. 2215-2216. 2217-2218. 2219-2220. 2221-2222. 2223-2224. 2225-2226. 2227-2228. 2229-2230. 2231-2232. 2233-2234. 2235-2236. 2237-2238. 2239-2240. 2241-2242. 2243-2244. 2245-2246. 2247-2248. 2249-2250. 2251-2252. 2253-2254. 2255-2256. 2257-2258. 2259-2260. 2261-2262. 2263-2264. 2265-2266. 2267-2268. 2269-2270. 2271-2272. 2273-2274. 2275-2276. 2277-2278. 2279-2280. 2281-2282. 2283-2284. 2285-2286. 2287-2288. 2289-2290. 2291-2292. 2293-2294. 2295-2296. 2297-2298. 2299-2300. 2301-2302. 2303-2304. 2305-2306. 2307-2308. 2309-2310. 2311-2312. 2313-2314. 2315-2316. 2317-2318. 2319-2320. 2321-2322. 2323-2324. 2325-2326. 2327-2328. 2329-2330. 2331-2332. 2333-2334. 2335-2336. 2337-2338. 2339-2340. 2341-2342. 2343-2344. 2345-2346. 2347-2348. 2349-2350. 2351-2352. 2353-2354. 2355-2356. 2357-2358. 2359-2360. 2361-2362. 2363-2364. 2365-2366. 2367-2368. 2369-2370. 2371-2372. 2373-2374. 2375-2376. 2377-2378. 2379-2380. 2381-2382. 2383-2384. 2385-2386. 2387-2388. 2389-2390. 2391-2392. 2393-2394. 2395-2396. 2397-2398. 2399-2400. 2401-2402. 2403-2404. 2405-2406. 2407-2408. 2409-2410. 2411-2412. 2413-2414. 2415-2416. 2417-2418. 2419-2420. 2421-2422. 2423-2424. 2425-2426. 2427-2428. 2429-2430. 2431-2432. 2433-2434. 2435-2436. 2437-2438. 2439-2440. 2441-2442. 2443-2444. 2445-2446. 2447-2448. 2449-2450. 2451-2452. 2453-2454. 2455-2456. 2457-2458. 2459-2460. 2461-2462. 2463-2464. 2465-2466. 2467-2468. 2469-2470. 2471-2472. 2473-2474. 2475-2476. 2477-2478. 2479-2480. 2481-2482. 2483-2484. 2485-2486. 2487-2488. 2489-2490. 2491-2492. 2493-2494. 2495-2496. 2497-2498. 2499-2500. 2501-2502. 2503-2504. 2505-2506. 2507-2508. 2509-2510. 2511-2512. 2513-2514. 2515-2516. 2517-2518. 2519-2520. 2521-2522. 2523-2524. 2525-2526. 2527-2528. 2529-2530. 2531-2532. 2533-2534. 2535-2536. 2537-2538. 2539-2540. 2541-2542. 2543-2544. 2545-2546. 2547-2548. 2549-2550. 2551-2552. 2553-2554. 2555-2556. 2557-2558. 2559-2560. 2561-2562. 2563-2564. 2565-2566. 2567-2568. 2569-2570. 2571-2572. 2573-2574. 2575-2576. 2577-2578. 2579-2580. 2581-2582. 2583-2584. 2585-2586. 2587-2588. 2589-2590. 2591-2592. 2593-2594. 2595-2596. 2597-2598. 2599-2600. 2601-2602. 2603-2604. 2605-2606. 2607-2608. 2609-2610. 2611-2612. 2613-2614. 2615-2616. 2617-2618. 2619-2620. 2621-2622. 2623-2624. 26

15. We refer to the formation by which
Pondicherry obtained these rights, namely that
and kept them waiting for three years.

must have been present to Mr. Dr.
himself when he wrote them, 2d Dec. 1844

Dr. H. 1, 9, 10

Lardaque nocturnus tela retexta dolo.

Cf. Prop. 2, 9, 4

*Coniugium falsa potestas - differre Minerva,
Nocturnus solvens texta diurna dolo.*

Why then did he avoid mentioning the ruse here? This has puzzled the commentators. Some assume to be the intention implicit. Is not the whole nature rather true? According to Homer Penelope was to choose one of the suitors when she finished the winding-sheet. Ovid did not wish to bring this in because he represents her as unwavering in mind.
Cf. Vers. 83-4 and note.

In the long nights cf. Hor. O. 1, 25, 7:

Mae tunc longas percurrent noctes,

Quae tunc dormis?

Dr. H. 17, 181: *Et longae noctes et iam sermone evinens.*

Antiochus

Since this Antiochus narrates at Hecateon's death.
Antiochus is mentioned as killed in Od. γ 112,
λ 468, ω 16 + 78 but the slayer is not named.
In P 187, however, Menon is referred to:
μνήσας γὰρ κατὰ Διὸς ἀμύμονος Ἀντιόχοιο,
τόν γ' ἑὸς ἑκταὺς πατρὸς ἀγλαὸς υἱός. (Dowd)
Cf. also Pind. Pyth. 6, 28. (Dowd)

How is this discrepancy to be accounted for?
This question has exercised the commentators
freely. The supposition of some of them
that Diod intentionally puts this mistake
in the mouth of Menon is a typical
criticism. The explanation lies rather
in the number of places where the in-
cident is mentioned with omission of the
slayer's name. Diodorus is not a very
careful writer and it is not
not wonder that he could make an

ground for intentional change and do not believe he had any authority for it.

Dr. H. 1, 17

Sive Menoethaden falsis cecidinae sub arvis
 J. Hm. Pl. II 817 ff.

4

Γραμμή Εξοπλισμού Συστημάτων Τηλεφωνίας
 2. 21. Ε657 - 0 με εν πάσει αίχρα με...

Σαπυήδων, αἰχμήν δὲ Σαυπερὲς ἦλθ' ἀλεγεινή.
For Lycian q. H. E 647 Σαπυήδων Λυκίων ἀγός.

Gr. H. 1

Dr. H. 1, 22 (cont.)

as ὀβρις κρύβετος II I 2, even if ὀβρις
was wrongly taken in the sense of fear.
Cf. Resch. Theb. 334

Κακὸν με καρδίαν τε περὶ πένετρον κρύβω.

We have the idea in Virg. Aen. 2, 120:

Obstupescere animi, gelidusque per ima cucurrit
Pectus tremor. Ep. Rhod. 17, 18 - 20

Dr. H. 12 22: ὀβρις in the picture fragment.
Cf. Ep. 10, 32; Ep. 19, 192; 15, 112.

Thuc. Id. 2, 106

πάντα μὲν ἐφύχθη φόβος πλέον κτλ.

Dr. H. 1, 24

Versa est in cineres sospitē Troia viro.

Virg. Aen. 2, 18 - 19

J. 3, 3, 18 is worth recording: - *Non, Non.*

Fatalis incestusque index

Et mulier peregrina vertit

non, non

5. H. 20

Elle ricla suis Troica, Lata canuat.

Dr. Dyrenus's Tales in the 9th, 10th, 11th & 12th
hours at the Ed., then $\frac{10}{11}$:

1875

f. Virg. alba. 1748

Nec non et vix noctem sermone trahulas.

Nunc quales Diomedis equi nunc, quantus Achilles.
Immo age, et a prima hic, hospes origine nobis
Insidias, inquit, Danaum casusque tuorum,
Erroneam tuas; nam te iam septima porta
Inuitus errantem terris et fluctibus aestas.

Virg. Aen. 2, 1

Continere omnes, intenteque ora tenebant.

[Faint, illegible text]

[Faint, illegible text]

[Faint, illegible text]

Ecce renarrabat Divam, casusque dabat.

A. Br. Am. 2, 18, 12; Ep. 13, 117 L; Ep. 10 120 f;

[Faint, illegible text]

Br. H 1, 30

[Faint, illegible text]

[Faint, illegible text]

Ex vocat; pendetur iterum narrantis ab ore.

The resemblance here is striking, to say the least.

Gr. H. 31

Utam equum Troiae moesta per porta mense
Pinguet- et exiguo Pergamae tota mero.

Lil. 1, 10, 31

Ut michi potanti porxit sua diuca faste
Pinguet- et exiguo Pergamae tota mero. (Lil.)

Gr. H. 17 89

Ut mero in mense Troiae moesta per porta
Pinguet- et exiguo Pergamae tota mero. (Palmas)

Gr. H. 17 89

Gr. H. 33

Hac ibat Simois, haec est Sigeia tellus etc.

Perhaps this description is a reminiscence
of Ovid's visit to Troy. Cf. Fast. 6, 423:

Simois, q. d. E 774 q. d. Sigeia Kēd.

Sigeia is not mentioned in Homer. Cf. Soph. Philoct. 333.

Καὶ τὴν περικύον Σίγειον οὐρανὸν ἀλάτῃ / καὶ τὴν ὁκεανῷ

In the passage of D. A. 2, 133:

"Hic tibi sit Simois. Hanc mea castra puta, etc."

U. H. 1, 35

Hic Achilles, illi tendebat - (Lass),

ail. A. 2, 27: - invat-ire et donec castra
desertusque videre locos litaeque relictae.
Hic Adolphum manus, hic saevus tendebat Achilles,
Cassius hic locus; hic acie certare solebant.
(Lass)

U. H. 1, 36

Hic laevis admissos termit-Hector equos (Sedimier)
hic laevis missos — — — (Merke)

The commentators refer to the el. in most. A. 2, 27.

U. H. 1, 36 - Admissos - A. 2, 27 - A. 2, 27

Termit-admissos sanguinolentus equos.

I have failed to find any source for
this passage. There is nothing like it in

Dr. H. I. 36 lines

... ..

Dr. H. I. 37

... ..

This is a rather ingenious addition of
 Dio's, drawn from his own imagination,
 to account for Penelope's knowledge of

Dr. H. I. 39

... ..

Nonne sit hic sonno proclitus, ille doli.
 Ausus es, o Minime Minimeque scite tuorum,
 Thracia nocturno tangere castra dolis.

Totum simul mactare viros adiutus ab uno.

C. Hm. L. K 474 Pygmalion's wife 1874 -

185 - 53 ft for the slaughter assisted by

Diomed. 1874 - 55 ft for the death of Helen.

2. H. 1 3rd Sem.

Dr. Sig. Dec. 1469

Hydris multa va. Tabal-Cacde cruentos etc.

For Loan of. Acc. 12, 349.

Fr. H. 1. 45-

Dictyos Smaritis inae per aquas equas.

ἔπαιον μ' ὠκυπόδον ἄμφι κτύπος οὐατα βάλλει,
 55.538. ἄλλ' αἰῶς οἶδ' οὐκα κατὰ φρένα μή τι πάθωσιν.

For Ismarian (= Thracian) cf. vs. 55-8

Somewhat-similar is rock. The v. s. it.

S. A. 1

[Faint handwritten text]

Cf. Virg. Aen. 10, 59.

[Faint handwritten text]

Atque solium quo Troia fuit? (Laurs)

Virg. Aen. 3, 11 — Posteaque reliquo

[Faint handwritten text]

Cf. Ov. H. 1, 53 Jam seges est ubi Troia fuit:

Virg. Aen. 2, 324:

Veni summa dies et ineluctabile tempus

Ardaniae. Finimus Troes, finis

Gloria Teucrorum.

Ov. H. 1, 54

Luxuria Phrygiis sanguine pinguis humus.

Cf. Hor. I. 2, 1, 29

[Faint handwritten text]

[Faint handwritten text]

Plut. Marins c. 21: Μασσακήτας μέντοι

τοῖς ὀστέοις περιβελκῶσαν τοῖς ἀμπελώροις,

Dr. H. 1, 55 (cont)

Grandiaque efflorescens mirabiliter ossa sepulchris.

Somewhat similar is Hor. Epist. 16, 9 ft.

Dr. H. 1, 58 perrens. This expression was a
commonplace. Cf. Ep. 3, 138; 4, 14; 17, 136.

Sib. 1, 2, 67; 1, 10, 1 f; 1, 10, 59; 3, 2, 2

See Dr. H. 1, 130, 2, 137, and

notes. also 10, 131; 2, 137.

Eur. Med. 1275, Alc. 980 f. Thuc. Id. 13, 5; 10, 7;

23, 24. Mosch. 4, 44 f. Aesch. Prom. 242.

Hm. Il. 22 205 (+ 521) — στήθεϊός τ' οὐ τοι ἦτορ.

X 357 ἦ γὰρ σοί γε στήθεος ἐφ' ἔπει τιμὸς.

Dr. E 191, μ 280, ψ 172.

Dr. H. 1, 59

Quisquis ad haec restitit peregrinam litore puppim

Illi mihi de te multa rogatus abiit.

Cf. Dr. 5^e 126 (over 1)

Dr. H. 1, 57 (cont.)

ὅς δ' ἔκ' ἀδελφείων Ἰσάκους ἐς ἄμφορ ἐνήται,
ἐλπίων ἐς δεξιόπορταν ἐμὴν ἀπατήλια δάσκει
ἢ δ' εὖ δεξιόπορτον εἰδέει καὶ ἑκάστα μεταλλά

Dr. H. 1, 61

in a letter to the editor of the *Journal of the American Academy of Religion*,
Tradition since digitis chasta novata meis.

There is an attempt to explain the fact that
Sappho's writings a letter when she could not
have known where to send it, and
finds it difficult to make the circum-
stances fit in these letters. Usually the
author of the letter is obviously
in a hurry in a word of explanation
as there is no time to write.

Dr. H. 1, 63

Nos Pylon, antiqui Melia Nestoris arva,
Mio...

Il. H. 1. 62 (cont.)

The change of the sender here is further indicated by some words. The first word of the line has been pointed out in the previous edition that the sender. Iris wishes to make Penelope take a more active interest in Odysseus's return.

Il. 13. 114

πέμψω δ' ἔς Σπάρτην τε καὶ ἔς Τύλον ἡμαθόεντα
νόστον πενόμενον πατρὸς φίλον, ἣν ποῦ ἀκούσῃ.

The age of Nestor is mentioned in Il. A 250:

τῷ δ' ἤδη δύο μὲν γένεαι μέγιστων ἀνθρώπων
ἐφθιάσθ' οἳ οἱ πρόσθεν ἱμα γέρον ἠδὲ γέροντο

Il. H. 1. 64 — Incerta est fama remissa Tylo.

Il. 13. 114. Incerta est fama remissa Tylo.

ἄχόμεσθ' ἔς τε Τύλον καὶ Νέστορα πομπὴν λαῶν
13. 114 αὐτὰρ Ὀδυσσεὺς ταλασίφρονος οὐ ποτ' ἔφασκεν
Σωῦ σὺνδὲ φανόντος ἐπιχθονίων τεν ἀκούσσει.

Jv. H. 165 — *Sparte proque noscia veri.*

But mentioning *proque* from the story about Calypso which Menelaus had heard from Proteus and which Menelaus reports to his mother in H. 1. 421-42.

Thus references to the sending &c. are Jv. 2. 284-285, J1. 4. 55-5.

Jv. H. 1, 67 — *Moenia Phoebe.*

Ch. Ep. 5, 139 *Troia memitor* (Apollo).

+ Ch. 16, 180 *Moenia Phoebeae structa canore lyrae.*

But Ch. 3, 15-1 *Neptunia* — *Pergama.*

There is a discrepancy in Homer.

In H 45-2, Poseidon says:

τοῦ δ' ἐπαθήσαντα τό τ' ἐγὼ καὶ Φοῖβος Ἀπόλλων
ἤρωι λαομέδοντε ποδίσταμεν ἐσθλὴν

But Φ 446,

ἦ τοι ἐγὼ Τρώεσσι πόδιν πέρι τέρας ἔδεικναι

ἔειναι καὶ κίερα κατὰν ἐν δόρυκτορ πόδες εἶναι

Eur. Tro. 4 Poseidon says:

ἔγ' οὐ γὰρ ἀμφὶ τῆνδε Τυρρηνίᾳ χθονί

Φοῖβος τε καὶ οὐδ' αὐτὸς πόρρον πέρι κτλ.

Hes. O. 3, 3, 65- in speaking of Troy.

in Oen. Phaebo.

Oen. 2, 625 and 3, 3 Mentions

Neptune's son

Oen. 5, 81 Neptune says.

ἔγωγε μὲν οὐκ ἴδμεν ἄλλοις οὐδ' ἔμεναι

Lat. H. 1-1-1

Hanc ego dum stultē mētē, quae vestra libido est,

non pueris exultare mētibus

Lat. H. 1-1-1

Siciliter totiens a te mihi nostra libido

Crede mihi, vobis imperat - ista magis est.

Lat. H. 1-1-1

Lat. H. 1-1-1

This is again Ovid's Penelope, not
Homer's. See - *Odyssey* -
Odysseus's adventures with Circe, Od. K 333ff,
and with Calypso, p 447 ff.
Ov. Ep. 9, 47 - peregrinos addis amores.
El. 19, 101-104.

Dr. H. 1, 77

Forsitan et de me verba fuisse mala.
Ov. Ep. 16, 285 - (+ elsewhere.)

Prop. 2, 9, 22

Forsitan et de me verba fuisse mala.
For rustica of Ep. 16, 285 - (+ elsewhere.)

Dr. H. 1, 78 - *trans. ... in ...*

The phrase recurs Ep. 12, 85, where *note* -

Hom.

The next passage in the Iliad is
Book 2
2.155

ἦδ' ἄγε γὰρ ἴα πατὴρ τε καὶ υἱὸς τε κέλονται
Εὐρυμάχῳ γήρυσσάν·

Εὐρυμάχῳ γήρυσσάν·

- 'I phémeu kouýmē megalótouos 'Ikaríouo.

Q. 155 - μάλα δ' ἐπύρονον τοιήεσσι
ἔργα.

Q. 153 μάτ' α σὴν ἀπόπ' ἔχον, ἀνὰ δὲ μέν γαμέεσθαι
τῷ, ἵππῳ τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῷ.

Lovers regard this as a change of Homer
but surely this was nothing enough for
Ditt. to laid a little more emphasis
on the point, however, to suit his own
theories and views on the Homeric

- et immensas incipiat meque moras,
which is stronger than the Greek.

Our Deutsche have overlooked the
fact in Ersch & Gruber's Encyclopaedi he says:
— "Sie werde von Ikaros zu einer neuen
Welt hinüber geföhrt" — The explana-
tion, however, shows a correct understand-
ing of the text. "He is
un wie unglücklich Penelope sich fühlte,
als sie in Ithaka zurück kam."

Gr. H. 1, 83

*Incipit usque licet: Tua sum, tua Dias oportet.
Penelope coniunx semper Alcis ero.*

Here is where the real discrepancy be-
tween Ovid & Homer comes in, not in the
subject of the incident but in the way
Penelope reacts to it. In Homer she is
proud & dignified, not in vain.

1. 7. 55 (cont.)

Feb. 25, 1852.

οὐ δὲ γάμον πύδοναι, ἐπὶ δὲ ἄλλοις τελευτῶν.

Always weeping for him T 576, & 363.

cf. Pl. 6, 5-9 f.

v. H. 185

Frangitur, et vires temperat-ipsa suas.

^{with} this is a fine addition to Bird's -

~~Delicis Sanguis et quos tulit alta Lacynthos,~~
Turba ruunt in me luxuriosa proci;

~~Sanguis tua Regum - nulli permissus in usus~~

Viscera nostra tuae dilacerantur opes.

Q. D. 82 + 5 (5 π 122)

~~Εἰς τὴν ἑξῆς ἐπὶ τῇ ἐκείνου ἐκείνου ἐκείνου~~

Δοῦναι τὴν τὴν τὴν καὶ ἐκείνου Ζακύνθου

— — — — — ἑκείνου ἐκείνου ἐκείνου —

~~Εἰς τὴν ἑξῆς ἐπὶ τῇ ἐκείνου ἐκείνου ἐκείνου~~

~ 25 ~ — — — — — ἐκείνου ἐκείνου ἐκείνου

ἑκείνου ἐκείνου τὰς δὲ με δαγματοῦ καὶ αἰν.

§ 92 (5 π 3.5) ποῦ dilacerantur opes

Κοιμητῶν, δαγματοῦ ἐκείνου ἐκείνου ἐκείνου ἐκείνου

Q. H. 1. 1.

Quid tibi Pisandrum Polybique Medontaque dixim

Eurymachique avidas Antinoique manus

Et quae alios miseram?

(1111)

Dr. H. L. Green

Most of them are mentioned in some of

q. 88, x 243 τίς τῶν γαμῶν τε — πόλις τε —

x 337 καὶ κήρυκα μέδοντα παντοφάνης τε καὶ

ἐκείνου τῶν γαμῶν τε καὶ πόλις τε

x 339, x 349.

x 349 ἡ πόλις q. 383.

The expression 'πόλις τε καὶ πόλις' presents great difficulty. How could Odysseus have committed the double mistake of calling the poor herald 'dius' & placing him among the suitors? Some try to make Amphimedon out of it (see x 242) but no satisfactory solution of the difficulty has been reached.

Dr. H. L. Green

H. 6 πτωχὸς παρδύπνος

6 — ἵγος δὲ νέου κίχνητος ἑταίρος.

In. H. 1. 95 (2nd, 17) - μετακίνητος Μετακίνητος αὐτὸς ἀγνοῖ

Cl. H. 212: ἐνταῦθα ἐκείνη ὅτι Δολιχὸς Μετακίνητος,
αἶψα ἀγνοῖ —
ἔπειτα μετακίνητος.

In. 4.

Ille per insidias paene est mihi nuper ademptus.
nam paene insidias paene est mihi nuper ademptus.

Cl. H. 847 τὸν γὰρ μέγιστον δοξοῦντες Ἀχαιοί.

Cl. H. 842 ff, 817 ff, 675 ff —

866 — ἐκ τοσούτων ἀέκοντες νέος πάντες ὄψεσθαι αὐτὸν

Ille per insidias paene est mihi nuper ademptus.
nam paene insidias paene est mihi nuper ademptus.
out. The snakes were arranged for his return.
out. The snakes were arranged for his return.
out. The snakes were arranged for his return.

No man is able to do it.
insidias paene est mihi nuper ademptus.
to the snakes.

Ille per insidias paene est mihi nuper ademptus.

...
...
...
...

Α. Η. 294

... ..

Α. Η. ω 294

οὐδ' ἄλλος ποδύδης ἐρέει Πηνελόπειαν
... ..
... ..
... ..

... ..

νοσθήσεται, οὐδέ μοι ἔτι λυγρὸν περ εἴς Ἀΐδαο
... ..
... ..
... ..

ἦ μήν ποθ' ἢ δύστηνος εἶχον ἐλπίδας
πολλὰς ἐν ὕμῃσιν ἡγομένησιν τ' ἐριέ
καὶ κατὰ δαίμονα χερσὶν ἐν περὶ τελέῃσιν
... ..

Ex. 4. 123

... ..
... ..

2nd of 189
... ..

... .. =

... .., the nurse

Ex. 4. 124

... ..
... ..

Ch. 2nd of 187 -
... ..

Ex. 5. 125

... ..
... ..
... ..
... ..

Unica fortunis ara reperta meis,
Cuius est adloquens anima haec moribundae
M. vixit inops Pallade flamma solus;
M. vixit inops Pallade flamma solus;

Furine percussae contugiumque rati
But for our passage, there is
no parallel, as far as I know, in
Goid or elsewhere. Of course the
M. vixit inops Pallade flamma solus;
M. vixit inops Pallade flamma solus;

- Virg. Aen. 7, 598 where Corington refers
to Ennius Tragedy, l. 16,

Neque sepulchrum quo recipiat inest, postum corpore
Neque sepulchrum quo recipiat inest, postum corpore
Neque sepulchrum quo recipiat inest, postum corpore

No. H. 1, 113 Respice rētem -

Subitum fēti sustinet-ille diem.

Cl. No. 2 196 γαλεῖον δ' ἐπὶ γόγγυς ἐναιε.

No. H. 1, 115

Quāquam fūmā de dēpōtā pūmā

Protinus ut venias facta videtur eius.

In No. 124 she disclaims the possession

in reality

γὰρ δ' ἐν αὐτῇ γὰρ ἐν αὐτῇ γὰρ ἐν αὐτῇ

ὡς αὖ ἀφάρτοι, ἐπὶ Ἰάον ἐν αὐτῇ γὰρ

ἦ δὲ γὰρ,

Quāquam fūmā de dēpōtā pūmā

It an old woman.

It is a woman.

Illum expectando facta remansit-eius.

Summary: In substance Virgil usually follows the statement of Horace. He does not hesitate to put things in a different light - or even to change them.

Some of the discrepancies are to be regarded as signs of memory. He consulted Homer at all while writing this, he does not seem to have exercised much care.

We are not surprised to find an occasional resemblance to some of the Roman poets with whose works Virgil was especially familiar. These resemblances are not to be taken as evidence that there is no trace of intentional imitation of any poem. Virgil may have written this without the use of books, relying solely on his memory.

Epistula 3 (Briseis).

Here we are referred to the Iliad by
the name of the book, the Iliad.
Says - Trist. 2, 373.

Quid prius est illi flammam Briseides utque
fecit iratos rapta puellas duces?

Dr. H. 3, 3

Quasunque aspicias, lacrimae, decere lituras.
cf. Ep. 15, 98; Trist. 3, 1, 15 f. 1, 1, 13 f. and
Prop. 5, 1, 1.

Epistula 3 (Briseis) - 100 lines - 100 lines

Haece erit a lacrimis facta litura meis.
(Zinger)

Dr. H. 3, 7

Non, ego proscuti quod sum cito trahita reg.

Caecum tuum: membrisque meo, prope meo.

This looks a little like Cat. 67, 9.

Non
3, 7 - membrisque meo, prope meo.
(Zinger)

Dr. H. 3

... ..
... ..

Cf. Il. I 320 (of Agamemnon)

ἀλλ' ὅ γε Ταλθύβοι τε καὶ Ἐυρυβάτην προσέειπε.

... ..

... ..

vs. 337 (Achilles speaks)

ἀλλ' ἄγε Διογενὶς Πάριόκεες, ἔφατε κοῦρην
καὶ σφῶν δὲς ἄνυρ.

Dr. H. 4

... ..
... ..

This is a new addition of Dr. H.

Dr. H. 5

... ..

cf. Ep. 7 178-note -

Lu. 11. 3, 15

Et accipias sinapiam illam et super omnia
heresia idemum sum nichil in ea capi.

Sapientia eo accepto voluit easdem reverti etc.

Quid gets all this by expanding the
single word ^{ἰακωβον} ~~ακωβον~~ at I 3-4

Ὁ γὰρ ἔλαβεν κλειδιὸν Βεθυθα καὶ ἀπαγγέλλον
ἔειπεν ὅτι ἔπειτα τὰ ὅσα ἐγὼ εἶπον παρὰ τῆς Ἀρχῆς
ἡ γὰρ ^{ἰακωβον} ~~ακωβον~~ ἅμα τοῖς μνησὶ κλειν.
(Nauke reads ακίονο')

Lu. 11. 3, 23

Et accipias sinapiam illam et super omnia
heresia idemum sum nichil in ea capi.
Sapientia eo accepto voluit easdem reverti etc.
Quid gets all this by expanding the
single word ^{ἰακωβον} ~~ακωβον~~ at I 3-4

Βεθυθα δ' ἔπειτα ἔειπεν ὅτι ἔπειτα ἔειπεν
ὅτι ἔπειτα ἔειπεν ὅτι ἔπειτα ἔειπεν
ὅτι ἔπειτα ἔειπεν ὅτι ἔπειτα ἔειπεν

Dr. H. 3. 25 (cont.)

ἄνθρωποι τ' ἔτι Σπαρτῆς ἰσχυρὸν εἶναι καὶ πρόσωπα.
ἄνθρωποι δ' ἔτι καὶ ἄλλοις ἀνθρώποις ἐκείνῃ φησὶν.
ἄνθρωποι δ' ἔτι καὶ ἄλλοις ἀνθρώποις ἐκείνῃ φησὶν.
ἄνθρωποι δ' ἔτι καὶ ἄλλοις ἀνθρώποις ἐκείνῃ φησὶν.
ἄνθρωποι δ' ἔτι καὶ ἄλλοις ἀνθρώποις ἐκείνῃ φησὶν.
ἄνθρωποι δ' ἔτι καὶ ἄλλοις ἀνθρώποις ἐκείνῃ φησὶν.
ἄνθρωποι δ' ἔτι καὶ ἄλλοις ἀνθρώποις ἐκείνῃ φησὶν.
ἄνθρωποι δ' ἔτι καὶ ἄλλοις ἀνθρώποις ἐκείνῃ φησὶν.
ἄνθρωποι δ' ἔτι καὶ ἄλλοις ἀνθρώποις ἐκείνῃ φησὶν.
ἄνθρωποι δ' ἔτι καὶ ἄλλοις ἀνθρώποις ἐκείνῃ φησὶν.

Dr. H. 3. 26

I nunc et cupidi nomen amantis habe.
For the expression i nunc Cf. Ep. 4, 127;
105; 12, 204.

I nunc et noctis discce manere domi.

Q. H. 10

Invenit ad te Silamone et Dugntone neti,
ille grati propior sanguinis, ille comes,
Lacrimis istius sanguinis lustratus in illis
p. 10. 2. 10.

Εὐνή, μὲν πάντοτε Νέξιδος ἡγήσατο
αὐτὰς ἐπειτ' ἄλλας τε μέγας καὶ δεῦς Ὀδυσσεύς.
Q. H. 10. 129 f.

Q. H. 3, 30

Invenit - Haudae grandia dona pueros,
Quia huiusmodi pueros ducit istum
Et huiusmodi pueros ducit istum
Vita sunt illis auri vis quinque talenta
His sex adnecti vincere semper equi,
Quodque supervacuum est, forme praestante puella
Huiusmodi ducit istum
Huiusmodi ducit istum
Huiusmodi ducit istum

This is little more than a translation of

αὐτοὺς δὲ λεβήτας εἶκον. δάδεκα δ' ἑσπερος

αὐτοὺς εἶκον, ἑσπερος δ' ἑσπερος

αὐτοὺς εἶκον, ἑσπερος δ' ἑσπερος

π. 270. δὲ δ' ἑπ-α γυναικας, ἀνύκονα ἔργα ἑσπας,

λεβήδας, ἄς ὅτε λεβήδας ἐκ-κένον ἑσπας,

ἔβλεπ' αἱ τότε κάλλει ἐνέκον ῥόδα γυναικῶν.

π. 280. τρεῖς δ' οἱ εἰσι θύγατρες ἐνὶ μεγάρῳ ἐσπῆκται,

Χρυσόθερος καὶ Λαοδίκη καὶ Ἰφιάρηος

πρὸς οἶκον Πηλεΐδος.

This may as well have been taken

from the same source as T 243

for there the same thing is repeated,

with the same variation as here

and the same variation as here

1722

In miseris tristis fortuna tenaciter arget?
Cf. St. T 290 - ὅς ποτε δέσεται κακὸν ἐν κακῷ ἀνδρῶν.

The idea of the miser's fortune being tenacious
the idea of the miser's fortune though the miser
have been familiar with it from
other sources. Cf. Eur. Iph. T. 203.

It is not the miser's fortune
δαίμων τὰς ματῶς δώρας
καὶ νικτὸς κείρας - ἐξ ἀρχῆς κτλ.
+ the miser's fortune in the miser's
especially Ep. 7, 111 & note.

St. H. 3. 4 -

The miser's fortune is tenacious
Cf. Prop. 3 24 16
It is not the miser's fortune in the miser's

4. - 2. - 1.

ἄνθρωποι τῆς ἀγνείας μενοειμένους

cf. B 690

ἄνθρωποι τῆς ἀγνείας μενοειμένους
ἀνθρώποι τῆς ἀγνείας μενοειμένους
καὶ δὲ Μοῦσα φάει ΝΤΑ.

5. H. 2. 2.

ἄνθρωποι τῆς ἀγνείας μενοειμένους

cf. Virg. Aen. 2, 5 - quaeque ipse miserrima vidi,
ἄνθρωποι τῆς ἀγνείας μενοειμένους

6. H. 3. 1.

Vidi consortes pariter generisque micis
ἄνθρωποι τῆς ἀγνείας μενοειμένους
Vidi quantis erat fusa telluris humilis,
ἄνθρωποι τῆς ἀγνείας μενοειμένους

cf. I C. T 291

ἄνδρα μὲν, ὃν ἔδοσαν με πατὴρ καὶ πόσις καὶ φίλοι

Quantum erat, valuerat

τρεῖς τε κασιγνήτους, τοὺς μοι μία γένετο μήτηρ
Κυδδίων οἱ πάντες ἀδελφοὶ ἡμῶν ἐπείγον.

For the expression *quantum erat*, Valuerat
compares κείτο μέγας μεγαλωστί (H. Π 776)

An. H. 3, 5-

In odminus tu vis, tu mihi frater eras.

Of. H. Z 429 - ἀτὰρ σὺ μοι ἑσσι πατήρ καὶ πότνια μήτηρ
ἢ δὲ κασιγνήτος, οἱ δέ μοι πατέρης παγκοίτης.
(Zingales)

Prop. 13, 23,

In mihi sola odinus, tu, Cynthia, sola parentes.
(Zingales)

Eur. Orest. 732 - φίλτασ' ἠδίκων ἐμοὶ
καὶ φίλων καὶ συγγενείας πάντα γὰρ τὰς
ἐξ ἡμῶν.

Ap. Rh. 4, 368

τῷ φρονι τῇ κοῦρῃ τε δαμαρ τε
αὐτοκασιγνήτῃ τε μετ' Ἑλλάδα μίαν ἔπειθ' ἄνθρωποι.

In H. 3, 5-

Li. H. 3, 5, 3

L. H. 357

inim etiam fama est cum crastina fuderint

Te dare nubiferis iuncta ^{via (P.)} ^{via (Merk.)} ^{via (Sedm.)} ^{via (Sedm.)}

L. H. I 357

αἰγῶν ἡδὲ δι' ἑξέας καὶ πᾶσι θυγατρὶ
μήσας ἐν νῆας ἐπὶν ἄλαδ' ἐπεφύσσω
ἔθεα, ἣν ἐβίβωστα καὶ αἶ' κέν τοι τὰ μενέη
ἐπὶ πᾶσι θυγατρὶν ἡδὲ πᾶσι θυγατρὶν
νῆας ἑσέας, ἐν δ' ἀνδρῶν ἐπεφύσσω μενέας.

L. H. 352

νῆας ἐνδὲ μὲν ἄλαδ' ἐλκέμεν ἐπεφύσσω

L. H. 3, 61 - Cui me, videris, videris?

L. H. 4, 323

- Cui me videris, videris?

Dr. H. 3, 67

Deorum autem, precor, subito telluris hiatus,
 an natus mihi fuerit, etc.

Gf. Virg. Aen. 4, 24

Sed mihi vel tellus optem prius ima dehiscat,
 Vel pater omnipotens adigat me fulmine ad usque
 (ad usque) etc.

cf. H. Δ 182. - τότε, πορ χάρις εὐγεία χθονί.

The phrase recurs O. 5. a. Gf. Z 281, P 416.

In the Isthmian O. 5. 117

εἴπερ πορ καὶ ποῖγα Διὸς ἀδύχεντε Κεραυνῶν
 Κεῖσθαι ὅμοι' ὑκνέεσσι μετ' ἀμάρται καὶ κορίθου.

Dr. H. 3, 67

Si tibi iam reditusque placeant patriique penates

What Dr. Wankelmann in his *Notes*

morphologia 1881, S. 23, says that the
 mention of the Lares here is an anachro-

nism. This was a Roman custom, not-

withstanding the fact that the Lares were

17. 30' 44"

1890

2. *urpuraceum* minus conspicuus reticulatus.

Ex. 4. 1. 1. 1.

Ex. 4. 1. 1. 1.

Ex. 4. 1. 1. 1.

Ex. 4. 1. 1. 1.

Ex. 4. 1. 1. 1.

Ex. 4. 1. 1. 1.

Ex. 4. 1. 1. 1.

Ex. 4. 1. 1. 1.

Ex. 4. 1. 1. 1.

Ex. 4. 1. 1. 1.

This seems to have been suggested by

Homer Il. I 300 ὅλλισος σέβας

Ex. 4. 1. 1. 1.

Ex. 4. 1. 1. 1.

ἡρώας ἀγροτήων, ὅς τε προδιέτρεφον

Ex. 4. 1. 1. 1.

For the genealogy of Il. I 189

κτλ.

Πηλεὺς Ἀτρεΐδης - ὃ δ' ἄγ' Ἀτρεΐδης ἐκ Διοτῆος

Ex. 4. 1. 1. 1.

5. 4. 3. 71 (C.)

Hes. Hygm. 2, 141 ἄγῃος ἀγῃος ἔσται
2. 4. 2. 1, 2. 4. 5. 8 ἀδῶς πῆγοντος

Hes. Theog. 1005-1006 ἄνδ. Νεμ. 5, 10.

Apollodorus 3, 12, 6 gives the genealogy.

5. 4. 3. 71

Quae mihi nescio quo non erit aequa modo,
Nunc meos coram scindi patiens capillos -
G. Prop. 4, 12, 13

Et notens lamulam pectus micavit iniquis
Et caput in ora ponere iussit humo.
G. Ep. 20, 81

Ipsa meos scindas licet imperiosa capillos -

2. 3. 5

anī tamen expectas? Argemmona punitur inae
Et iacet ante tuos Thracia nausta pedes.

21. I 575

Εἰ μὲν γὰρ μὴ Δῶρα θέροι, τὰ δ' ὅποθ' ὀνομάζου
Ἄγρ' ἔλθῃ, ἀλλ' αἰὲρ ἐπισαχελῶς χαλεπαίνου
ὣν ἂν ὅν, γέ οὐ μῆτιρ ἀπορρίψαντα κελοίμην
Ἄγρ' ἔλθουσι λυγνέμενα, χατενοί περ' ἐμπης.

2. II. 3, 85

Vincit animos iramque tuam, qui cetera vincit
I. I 496 ἀλλ' Ἄγρ' ἔλθῃ, δάμασσε θυμὸν μέγαν
I 259 — ἀλλ' ἔτι καὶ νῦν

— τίς, ἔα δὲ χάριον τυμακρέα σοὶ δ' Ἄγρ' ἔλθῃ
ἀγρ' ἔλθῃ δάμασσε μετακλήσαντε πόλεος.

2. II. 11, 15

Impetant non ventis, tumida non impetant ira

Notes
Propitius me nota est, propitius me desinativa:
In the oratio tibi cause see I. A. and
especially vi. 134 where Agamemnon says:
- ἐπεὶ δὲ κ' ἄγω Βρισηίδα καλλιπάρητον
κτλ.

Il. 4. 3, 91

Ne tibi turpe puta precibus succumbere nostris.
Coniugis demidos versus in arma prece est.
Res audita mihi, nota est tibi.

Il. I 424

ἄλλοι δὲ καὶ ἄλλοι ἐπὶ κλισίᾳ καὶ ἀνδρῶν
ἡρώων, ὅτε κέν τιν' ἐπιφάσκεας γόου ἔκκοι:
ἰωρήτοί τ' ἐπέλοντο παρ' ἄρρητοί τε ἔπεσον.
ἡρώων τ' ἔ' ἦσαν ἐπὶ κλισίᾳ, ὅτε κέν τιν' ἔκκοι
ὡς ἔειπ'· ἐν δ' ὅμῃ ἐξέω πάντες φέρονται.
The story continues through vs. 599.

Σ. 4. 3. 33

Λέοντι-πατι σπινθηρ καρυτρη φρενς.

Σ. I 564

ἔξ' αἰών μητρὸς κεχολωμένος, ἢ ἢ θεοῖσιν
πόλλ' ἀχέουσ' ἤγατο πασηνήτοιο πόνοιο,
π. 571 παυδὶ δόμεν θάνατον.

Π. H. 3, 95 Bellum erat

Σ. I 529

Κουρήτες τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμει

Π. Π. 3, 15 - ἡ φύξις ἡνίκ' ἀνέστη, ἡνίκ' ἀνέστη

ἡ φύξις ἡνίκ' ἀνέστη ἡνίκ' ἀνέστη

Π. I 555

ἢ τὰς ὅ μητρὶ δέλη Ἀλκίη, χλωμεῖτος κῆρ
κεῖτο παρὰ μνηστῆ ἀλόχῳ, καλῇ κλεοπέτρῃ-
π. 574: — τὸν δ' αἰσοῦντο βέροντες

Αἰτωλῶν, πέμπον δ' αἰσῶν ἐφῆας ἀγίστου,
ἔφελ' αἶεν καὶ ἀμύχαν, ἐπιοχόμενοι μέγα θυγον.

Σ. Η. 157507

15.584 πολλά δ' ἔμειν δεινὰ καὶ γέμων ὑπὸ πηλὰτα ἄνους,
ἔλλειπον δ' ὅς τ' ὦν γε κασιγνήται καὶ πότνιαι μήτηρ
ἄλλ' οὐδ' ὡς τοῦ ἄμεινον ἐνὶ στήθεσσι εἴπεται.

Σ. Η. 3, 97

Sola vitium coniumx, flexit.

Καὶ τότε δὴ Μελέαγρος εὐώνως παρέκοιτο
λεσσετ' ὀδυρομένη καὶ οἱ κατελθεῖν ἔπαυον.
15.595 τοῦ δ' ὀδυρομένοιο ἄκουστος κακὰ ἔφη,
ὅς τ' ὅτ' ἔπειτα, καὶ οὐδ' ἔντε' εὐδὲτο παμφανόωντα.

Σ. Η. 3, 107

*Pergam tuum nostrumque carum, quae iuxta me
q. trist. 5, 4 45*

P. 1, 5, 7

*Parce tamen per te futuri facere ioti
Per veneram quae compositumque carum.*

Dr. H. 3, 113

Nulla Mycenaeum sociam cubilia mecum
fuit

This of course refers to the sister of
Agamemnon. Cf. H.T. 258 ff, (I 274 ff)
Dr. Rem. 783 f.

Dr. H. 3, 113

Dr. Danaei maerere putant. tibi filictia morantur.

Cf. H. I 186

τὸν δ' εἶπον ὄρεα τε πόμπευς ὄαυον Διὶ εἰδῶ

Dr. H. 3, 113

Dr. Danaei maerere putant. tibi filictia morantur.

Cf. H. I 663

αὐτὰρ Ἀχαιεὺς, εἶδε μυχῷ Κλεισῆς ἐνπλήκτου
τῷ δ' ἄρα παρκατέλεκτο μυχὸν τὴν Δεσφύων ᾗδε

Ποσειδών

Ποσειδώνος ἑστῆς ἀνὰ κρητὸν ἔκταντο
καὶ τὸν ἑστῆς ἀνὰ κρητὸν ἔκταντο
καὶ τὸν ἑστῆς ἀνὰ κρητὸν ἔκταντο
καὶ τὸν ἑστῆς ἀνὰ κρητὸν ἔκταντο
καὶ τὸν ἑστῆς ἀνὰ κρητὸν ἔκταντο

Ἐντα δὲ μοι μάλα πολλὰν ἐπέεοντο θυμὸς ἀγῆναι
ῥήματα μνηστῆρ' ἄδοχον, ἑκνύαν ἄκουτον
ὑπὸ μασσὶ τέτρεσθαι τὰ χέρων ἐκτρήσασθαι Πηλεΐδης.
οὐ γὰρ ἐμοὶ θυγῆς ἀντάφειον εὐδ' ὅσα θεῶν
ἔ. Virg. Aen. 9, 775

— Cui carmina semper
Et citharae Cordi numerosque intusque nervi.
Hor. O. 115-13 (on Paris)
Nequiquam Veneris praesidio ferro
Pectus caesariem gratasque leninis
Inbelii cithara carmina dividet. etc.

5-2-38

Fidus non tua sunt - duo praeordia ferro

Vincta me in tenero stat tibi corae sicut.

See note on Ep. 7, 37, & Ep. 1, 58 (pigeons)

Dr. H. 3, 136

Sic erat auspiciis Pyrrhus ad arma tuus!

The name Pyrrhus does not occur in Horace but Neoptolemus is mentioned or referred to several times. Perhaps Dr. H. was thinking of Il. 7 321 ff. Cf. Dr. 2505 ff. & 492 ff.

Dr. H. 3, 136

Quam sine te cogis vivere esse mori

Cf. Virg. Eccl. 2, 6

~~I could have said mori sine te~~

Nil nostri misere? Mori me sine te cogis.

But this is in a different vein.

over 1

Dr. H. 3, 140 (cont.)

Cf. *Ap. Rh.* 370

πάντη νῦν πρόσθεν ἐπερίστασθαι, μή δ' με μόνον
σεο δίπης ὑπάρενθην -

13. 373

- ἢ οὐχ' ἔτι αἰ -

φασγάνῃ αὐτίκα τόδε μέσσην δα λαμπρὸν ἀργεῖον

Dr. H. 3, 141

Me putat illi tunc, qui, si dea passa fuisset,
Eusis in Africæ pectus idurus erat.

Dr. H. 3, 142

ὅς ἐστι τὰς τ' ὕμνων κατὰ φῆμα καὶ κατὰ ἔργον

ἔστι δ' ἡ κατὰ τὴν φύσιν ἔκδοσις τῆς φύσεως

Dr. H. 3, 151 Neptunia - Persenna

Ἐν ποτὶ οὐ *Ep.* 1, 67 (*Maenia Phaebe*)

Dr. H. 3, 154 Cf. *Ep.* 20, 80.

Summary:

There can be no doubt that I did had the ninth book of the Iliad before his eyes when he was writing this epistle. In no other instances can we trace his sources so satisfactorily. The difference between the ninth book and the first-epistle, is striking. There we found many changes; here the author usually follows the original closely and content himself with minor additions and expressions not inconsistent with the characters handed down.

There is comparatively little that differs from the original. Some of the examples usually given, e. g. 33 are more than sufficient.

To whom does I did refer in Iliad: 2, 411?

Nec vocat auctori, moenia pri fecit Achillem,

The fact that Virg follows Homer
so closely in this epistle seems to me
to have some weight in favor of
the supposition that it is a genuine
work of Virgil.

Episode 7 (Vidol).

That the Did episode in Virgil's Aeneid
was a genuine episode of the Aeneid
in the earliest form of the poem is
probable.

Et tamen ille tuas felix illecebras auctores
contulit in Syrios arma visumque toros;
Quam non legitimo foedere iunctus amor.
The very form of the poem would not

as once to the conclusion that the
sources of Dido's story are to be sought in
Homer. There are some other passages
which show Virgil's appreciation of Virgil.

Ann. 1, 15, 25-

~ ~ ~ ~ ~
~ ~ ~ ~ ~

A. A. 3, 337,

~ ~ ~ ~ ~
~ ~ ~ ~ ~

Ann. 395,

~ ~ ~ ~ ~
~ ~ ~ ~ ~

It would be interesting, if not useful
to our purpose, to know the sources
of Virgil's Dido. He certainly did not cre-
ate the whole story. He found something
on Dido and Anna in Naevius (Sextus)

on Virg. Aen. 4, 91. According to Rohde Gr. Roman
5, 40, Dido and Aeneas first appear in
Siliacus fr. 23 (Western. sagad. 5, p. 215).
It is probable, however, that Virgil found
only the outline. Serv. on Virg. Aen. 4, 1,
says: "Hecatonius Argonautica scripsit - et
in tertio inducit amantem Medeam: unde
totus hic liber translatus est." This
is, of course, an exaggeration but
there are many points of resemblance
between the two. The Hypsipyle ^{episode} should
also be taken into consideration, as
a source of inspiration.

We shall find several points of
resemblance between this epistle and
the most recent story - namely the
possibility that the story of Phyllis
and Demophoon which first (Rh. M. 32,
1880) was given by Collingwood.

in the Aëtia, furnished Virgil, as well
as the other poets.

Nymphs Symphoniæ dæmones fœdæ.

Now we may proceed to the examina-
tion of the poem.

Gr. H. 7, 1

Si quis Jovis puerum videt in arboribus

Ad rada Maeandri concinit albus olor.

Virgil, in his Georgics, has taken from

Iridianis p. 57, is inclined to look for

the source of the poem to be found in

Et cygni tortis convallibus ex Heliconis

Virgil has taken from the same source
the words to be found in many attempts

to give a more accurate version for the

of the same poem, which is the

10. 11. 20. 100

The above said had read it in many
 copies.

He saw it first.

He saw it first.

Sp. Plat. Phil. 84 E

Καί, ὡς ἔσκε, τῶν κύκλων δὲ καὶ φαν-
 λήτους ὑμῖν εἶναι τὴν μαθητήν, οἱ
 ἐπιδὲν αἰσθάνονται ὅτι δὲ αὐτοὺς ἀπο-
 τανύει, ἀδύνατον καὶ ἐν τῇ πρῶτῃ βίῳ.

— — — — —

γεννηθότες ὅτι μέλλοντες παρὰ τὸν θεὸν
 ἀπείραν, οὐδέποτε εἶναι ἀγνοοῦντες. κτλ.

Aristot. Met. 12. 12

— — — — —

ἀνθρώπων ἀναπύονται γὰρ καὶ εἰς τὸ
 πέρατος, καὶ πυνες ἤδη πλέοντες παρὰ
 τὴν ἐλπίδα περὶ ἐπιτυχίας ἐν τῇ θαλάττῃ πολ-
 λὰς ἀδύνατον φωνῇ γινώσκουσι, καὶ ταῦτα
 εἰδέναι ἀποσπῆσκοντες ἐνίοις.

Notes

Plat. 9, 393d quotes Aristotle and adds:

ὅτι καὶ ἡ φύσις ἀποβαίνει τὸν ἑαυτοῦ

ἐκείνου τὰς ἀποβαίνει, ὅτι ἀποβαίνει

ἐκείνου. Cf. Aelian V. H. 1, 14; de nat. an. 2, 32;

Plat. 10, 36. Athenaeus, d. c., quotes Boios

on the transformation of Cygnus. The two

myths are connected. Cf. Or. Met. 2, 367 ff;
14, 425 ff; Fast. 2, 109. Virgil also gives

the same story.

Namque ferunt ductu Cygnum Phaethontis amati,

Populeas inter frondes umbramque sorori-

um carit et maestum Musa solatur amore

Canentem molli plumae duxisse senectam,

Quamvis dicitur et dicitur esse Cygnus

The story is the same as

the

Notes 9, 393d

— ἡ δὲ τὸν Κύκνον ἔκρινε

τὸν ἑαυτοῦ μέγαντα τὰς ἀποβαίνει.

Eur. Herc. Fur. 691

κύκνος ὡς γένων ἀνδρῶν
πολλῶν ἐκ γένων
κεκαδήσας.

Eur. Elcet. 157

ἦα δὲ τις κύκνος ἀχέτας
ποταμῶν παρὰ χεύματιν κτλ.

Eur. fr. 775, 32 f.; Soph. Tr. 1104 f.

Ap. Rh. 4, 1298

κύκνος κενήσονται ἐν μέλῳ κτλ.

Virg. Ecl. 9, 29; 9, 36; 8, 56.

Theoc. Id. 5, 136 f. Lucr. 3, 6. Pind. O. 2, 148 f.

Callim. Hymn. 2, 1 f. Hymn. 2, 1 f.

Callim. Hymn. 2, 5; 4, 249 Hor. O. 4, 4, 19 f.

Luc. Jap. 1, 73 (from Plato).

Virg. Aen. 1 *... adhaec ...*
... adhaec ...
... adhaec ...

Virg. Aen. 1

Sed merita et famam corpusque acinumque pudicum
Cum male proditorum postula macta fore est.
A. Virg. Aen. 4, 322
Extremum postor ...
Famam prior.

Ob. H. 7, 7

Castor ...
H. 7, 7 ...
...
Classem aptent taciti sociosque ad litora cogant
etc.
v3, 554 Aeneas celsa in puppi, iam certus eundi-
v4, 5 ...
...
...
...

Gr. H. 7, 8

Altera idem venti vela, fidemque, ferunt?
p. Met. 5, 133 — Equid' ad auras

Perueniunt mea dicta tuas? In iuvenia venti

Verba ferunt, idemque tuas, ingrati, carinas?

Ep. 2, 25

~~Such expressions are very numerous~~

Such expressions are very numerous
in the poets. Cf. also Ep. 13, 92; Am. 1, 8, 106;
1, 6, 52; Cat. 64 59; Thuc. Id 23, 35 —
the following given in Lingens 1, 40:

Gr. Rem. 286; Am. 2, 11, 33; 2, 16, 45; 1, 4, 11;

A. A. 1, 388; Trist. 1, 8, 35; Catull. 64, 142;

30, 9; 70, 3; Tib. 1, 4, 21; 1, 5, 35; Prop. 3, 24, 8;

Lucr. 4 932; Hor. O. 1, 26, 1

Add. Eur. Tro. 419, 453; Lucr. 58, 9 ff. (Rozz)

~~Such expressions are very numerous~~

208 ff in an article on Catullus)

Dr. H. 7.

Quaerere ubi sint - noscis, Italae regna sequei.

cf. Virg. Aen. 4, 381

-, sequere Italiam ventis, pete regna per undas.

Palmer compares Aen 5, 629

Italiam sequimur fugientem etc.

Dr. H. 7, 11

Nec nova Carthago, nec te e -

Moenia, nec scriptas tradita summa turo?

cf. Virg. Aen. 5, 629 -

In -

Non coeptae adurgunt turres, non arma iuvant

...

Inta parant; pendunt opera interrupta minae

Murorum ingentes aequataque machina evocis.

...

Miratus portas stridentem et strata viam

...

Or. H. 7, 12 - nec scripta tradita summa tunc

den. 4, 374: cunctum pitone, expertum

Excepi et regni dimens in parte. Cocum

... ..

Or. H. 7, 13

Facta fugis, facienda petis. quaerenda per orem

Altera, quaesita est altera terra tibi

Virg. den. 4, 74

Nunc media denem secum per moenia ducit;

Sidoniasque ostentat spes urbemque paratam.

Cf. den. 3, 495. (Denem to dido)

... ..

... ..

... ..

Or. H. 7, 23

Uxor, ut inducto Ceratae sulphure tande

Denem animo notque diesque repet.

(om., ,

Sen. H. 4, 1, 2, 3, 4, 5

The fact of Sen. 4, 1

At regina gravi iamdudum saucia cura
Vixit aliis rebus et caeco carpitis igni.

Multa viri virtus animo, multumque recur-
santis honos; inaequant infixi pectore vultus

luculentumque illud, quod vultus habet, et

luculentumque illud, quod vultus habet, et

Solentia et taciturnum vivit sub pectore vulnus.

Multa viri virtus animo, multumque recur-

The comparison of love to a flame seems to be as old as the literature of love. The figure became so common and so hackneyed that the poets sought to avoid the monotonous effect by limiting the flame to a certain kind.

It is then to be seen, for example, in the sulphur-flame, a comparison which does not occur in any other writer, as far as I know. I did not see the

Dr. H. 7, 23 (C. 100.)

Same figure in Met. 3, 371 ff; A. A. 2, 439 ff;

Rem. 731 f.

For other figures cf. Sib. 3, 5, 17

Arbitr, ut celares arunt altaria flammæ.

Dr. H. 12, 33 — nec notis ignibus arsi

Ardet ut ad magnos pinces tueda illos.

Ep. 1-1. Non est innotuit, non reseruitur

Est, non reseruitur, non reseruitur

Non est innotuit, non reseruitur

Tellure porrecta super,

Quam non amore sic meo flagras, uti

Bitumen atris ignibus.

Epod. 17, 30 — O mare et terra, ardeo,

Quantum neque atro delibutus Heracles

Herzi amore, nec Sicania ferro

Virens in Aetnae flamma.

Ch. Bides, Dr. Ep. 12, 38; 19, 43; 20, 56; 20, 119;

Quacr. (Rue) 11, 13; Cat. 35, 15; 45, 16; Virg. Ecl. 2, 28;

Hor. Id. 2, 82; 2, 133 &c &c —

Dr. H. 7 26

Aenean animo nosque desque refert.

31. Besides the passage given above, Virg. A. 4, 85,

- illam aures absente auditum videtur.

Dr. H. 7, 27

Hi quidem male gratus et ad mea munera surdus.

Dr. Seneca's Greek Virg. Aen. 4, 333 ff, especially

17. 338 —

nec coniugis unquam

habetur inter nos —

Dr. H. 7, 28

Parce, Venus, murui, durumque amplectere patrem.

But the line castro mittere is not in the

text —

there is warfare.

Dr. Ann. 1, 9, 1

Militat-omnis amans et habet sua castra Espido.

Atque crede mihi militat-omnis amans.

Ch. H. 7 31 (com)

Ep. 17, 53-57; Rec. 1, 2, 32;
2, 15, 34 f; A. A. 2, 233-

in Rome, buried with everlasting wars
the thought - was not far to seek and had
been read since then

... the ...

Nursus bella moves? Parce, precor, precor.

17, 15 Et centum puer artium

Lati signa ferat - militum tuarum.

... 1, 2

Hic nulli ...

Et militari non sine gloria;

Hunc arma depuncturus bello

Barbiton hic paries habebit.

Lib. 1, 175

Hic ego dux milesque bonus: vos, signa tubaque etc.

Lib. 1, 175

Hic puer, ...

... ..

In. H. 7. 32

In. H. 7. 37

Te lapidis et montes innatāque rupibus altis,
Robora, te sacrae progomerem ferac
Aut mare, quale vides agitari nunc quoque ventis
In. H. 7. 37 -

Nec tibi dira parens, generis nec Danaus auctor
Pelide; sed duris genuit te cautibus horrens
In. H. 7. 37 -

It is probable that this is the immediate
source of Dio here, though similar
expressions are very common.

In. H. 7. 37 -

In. H. 7. 37

Nec pater est Agens, nec tu Pittheidos Aethrae
Filius. Auctores saxa fretumque tuum.
Of. Met. 8, 120 f.; 7, 32 f.; 9, 613 f. -

5-17-20

1890

Nam te nec stanti genuerunt aquora ponti etc

Nam te lacus montibus Libyctinis etc.
 At. 54. 54

Humanum te genui - solo sub pede hunc etc.
Virg. Eccl. 8, 44

Nunc scio quid sit Amor; duris in cotibus illam etc
 Lucr. 1. 1. 15 -

No. 2 was - in "E. w. -" by "A. S. -" and
Thos. E. 23, 19

ἦγε καὶ καὶ σιγῇ, κακῶς ἀνὰ θυμῳ λαίλας-
κτλ.
Aristot. περὶ εἰς τοὺς ἡρώων ἐπιτάχεια 5-8

Ἑρμεία, Περσῶν πέτρης τέκος.

τὸς ἄνδρες ἔτεκεν;
οὐ γὰρ ἐξ αἵματος γενεῶν ἔφιν.
θεαίνας δὲ γέγον' οὐδ' ἡ Τρογγοῦσα
Λυκωῶν γένος.

S. 25-27
 Eur. Med. 1400

Thesaur. de Thesaur. K.T.A. Ep. 28, 1358 f.

S. 27

1711-13 in the ...
 K.T.A. - (printed in N. H. 3, 133)

See on Pat. 60 quater desch. Eur. 193 f.
 and Eur. Med. 1400 f.

Some of these examples may be found in
 Lingens I 42

N. H. 7, 40

... ..

Duo jugis? Sostat hiemps! Hiemis mihi gratia frax:
 espice, ut exersas concitet curus aquas
 And this

Virg. Aen. 4, 51 (Alana to Dioc)

... ..

Ann pulago deservit hiemps et ageris Orion.

... ..

Dr. H. 7, 43 Non ego sum tanti etc.

Lingula, 105 Compares Tib. 2, 6, 40

Non ego sum tanti ploret ut illa sinef.

Dr. H. 7, 40 - dum me perfrata longa fugis.

Virg. Aen. 4, 314: Mene fugis?

Dr. H. 7, 40

Iam venti flonant, strataque aequaliter unda
Caeruleis Triton per mare currit equis.

Virg. Aen. 1, 142

Sic una - 815 - etiam Triton per mare

Collectasque fugat nubes solenque reducit.

Cymothoe simul et Triton additus acuto

Detrudent navis scabulo; levat ipse tridenti;

Et postea - 815 - etiam Triton per mare

Atque rotis summas levibus perlabilis undas.

cf. H. N. 27 ἄνδρ' ἐλάει ἐνὶ κύματι --

1000 - 1000 - 1000 - 1000

Or. H. 7, 5-1

In quoque cum mentis utinam mutabilis esces!

Cf. Prop. 2, 9, 32

Hoc unum didici - femina semper opus,

Non sic incerto mutantur flamine Systes
et c.

Or. H. 7, 5-7

~~Non videtur hanc interpretationem~~

Perfidiam proinas exigit ille loans.

Cf. Hor. O. 3, 2, 26 - vetabo, qui Ciceris sacrum

Volgarit arcanas, sub eodem

Sit trabibus fragiliumque mecum

Solvat phaselon -

Kierling compares Eur. fr. 848 (Naucl)

- ὅστις ἐὶ τὸ φέροντα

μή τιναρ δέη μή τιναρ γένετο μήτε σὺν δότῃς

ἢ μή τιναρ ἐν τῷ φέροντι τῷ φέροντι

Gr. H. 7, 57 (cont.)

Maclean gives Eur. Elect. 1354

οὕτως ἀρκεῖν μηδὲς φερέτω,

μηδ' ἐπιόρκων μέτα πρηνεῖτω.

Edmonds in the 2nd edition of the Eur. Elect.

by Paley on Asch. Theb. 579.

οὔτως γὰρ ἡμᾶς ἐπίστασθαι ὅτι πολλοὶ
ἢ δὴ ἄνθρωποι μὴ καταγοῖ χεῖρας ἢ ἄλλο
τε μῖσος ἔχοντες συνεισβάτες εἰς το
ποιοὺς συναπιδεσθαι μετὰ τῆς αὐτῶν
χερῶς τοὺς εἰσὶν ἀκακείους τὰ πρὸς
τοὺς ἀγαθοὺς.

S. 7. 2. 21

Præcipue cum lacrimis amor, quia mater Amor

Mina Cytheriacis edita fertur, aquis.

In the birth of Aphrodite cf. Hes. Theog. 195.

Edmonds in the 2nd edition of the Eur. Elect.

conceits but I find it nowhere before

Quint. cf. Ep. 15, 23 f; 16, 23 f; 19, 15-9 f.

En. H. 7 5-9 (cont.)

I believe it has escaped the notice
of the commentators that this reference
is very inappropriate here, as the
'Mater amorum' is also the mother
of diseases, and would naturally spare
her son, even if the winds did not
prevent her from doing so generally.
I suppose this is the case.

— peritura videt. — amantem

— peritura videt. — amantem
Cl. Arch 3, 3, 11 f; A. A. 1, 633 f; Tib. 1, 4, 21 f;

— peritura videt. — amantem

Tib. 1, 2, 39,

Nam fuerit quicumque loquax, is sanguine natura
Is Venerem et rapido sentiet axe mari,
is different from Ovid. Here the idea
is that Venus can be cruel and severe.
Cf. the quotations on vs. 37. The
is no notion, as in Ovid, that the sea

10. 10. 10.

in the province or small town the
would be especially likely to inflict punishment - in the future.

It is probable that Marina got
the idea from Marina.

VT. 249

ἤνυσεν ὅτι Κίπρις ἐπιστοχός ἐστι τὰ πόλεις
καὶ κρατεῖν πόλιν;

We have Venus Marina in Hor. O. 3, 26, 6;
Ἰόντινα πόλιν in Eur. Hip. 415.


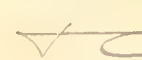
Gr. H. 7, 61

Perdita ne perdam, times, noccamve nocenti,
Hic liber agamur, non liberos, non
Vive, precor. sic te melius, quam finire perdam
Perdita - non nocenti - non liberos, non
non - non nocenti.

Gr. H. 7, 61

non - non nocenti - non liberos, non

Ipse quidem medius, si quis pia numina possunt,
 Inflicta hausum scopulis, et nomine redd
 Et cum frigida mors anima seduxerit astus,
 Truibus umbra locis adest, habet, improbe, procer,
 ludam, et hanc Maris veniet - Mili fama sub imos.
 Ch. vs. 519 it -

vs. 507 — En dextra fidesque,
 Quam subrisse asneris collectum aetate parentem!
 Therocres?  
 Her last words were of vengeance.

vs. 505
 Sic moriamur, ait. Sic, sic invat ire sub umbra
 Hausum - hunc realis quem crudelis ab alto
 Mardanus, et nostra - secum ferat omnia nostri.

7-22 - 1100

7. Met. 8.2 - Thus he says:

ἢ τέχῃ' ἀνορετ' ὅσος εἰς ὅρας παύσῃ;

ἢ δαυτο μὲν μὴ. Ἐποτρὺς γὰρ ἐστ' ἐμὸς.

7-65-

7. Met. 8.2 - Thus he says:

ἢ τέχῃ' ἀνορετ' ὅσος εἰς ὅρας παύσῃ;

ἢ δαυτο μὲν μὴ. Ἐποτρὺς γὰρ ἐστ' ἐμὸς.

ἢ τέχῃ' ἀνορετ' ὅσος εἰς ὅρας παύσῃ;

ἢ δαυτο μὲν μὴ. Ἐποτρὺς γὰρ ἐστ' ἐμὸς.

ἢ τέχῃ' ἀνορετ' ὅσος εἰς ὅρας παύσῃ;

ἢ δαυτο μὲν μὴ. Ἐποτρὺς γὰρ ἐστ' ἐμὸς.

ἢ τέχῃ' ἀνορετ' ὅσος εἰς ὅρας παύσῃ;

ἢ δαυτο μὲν μὴ. Ἐποτρὺς γὰρ ἐστ' ἐμὸς.

ἢ τέχῃ' ἀνορετ' ὅσος εἰς ὅρας παύσῃ;

ἢ δαυτο μὲν μὴ. Ἐποτρὺς γὰρ ἐστ' ἐμὸς.

ἢ τέχῃ' ἀνορετ' ὅσος εἰς ὅρας παύσῃ;

ἢ δαυτο μὲν μὴ. Ἐποτρὺς γὰρ ἐστ' ἐμὸς.

ἢ τέχῃ' ἀνορετ' ὅσος εἰς ὅρας παύσῃ;

ἢ δαυτο μὲν μὴ. Ἐποτρὺς γὰρ ἐστ' ἐμὸς.

56. 4. 7. 79

Quoties dictum data statim recepi,

Virgine bene audito nomine, regna dedi.

Virg. Aen. 4, 373 — *dictum litore, exequi*

quod est dictum, cum in litore, cum in

Pr. 4. 7. 91 (2, 1. 3, 2, 5. 5 ft.)

His tamen officiis utinam contenta pueros,

Et mihi concubitus fama sepulta foret!

Perhaps Palmer is right in seeing an
allusion to Virg. Aen. 4, 173

Extinctus furor et, quae sola sidera adibam

Virg. Aen. 4, 221 — *oblitos famam melioris amantes,*

et sic in propria sententia

Extinctus furor et, quae sola sidera adibam

Tamen prius

1055 Non licuit thalamis expertum sine crimine vitam

Regere, more ferac, tui nec tangere curam

Non servata fides cinis, promissa Syphacae!

L. H. 235

... die vocat, qua nos decline sub antro
Carmicus subitis compulsi imber aquis.

Ep. 5. 33 f.

Vir. Aen. 4. 69

... Cause fuit.

75 130 (cf. vs. 120)

interea magno misceri murmure caelum
Incipit; insequitur commixta grandine nimbus

...

Heleneam hūc dux et Troianus can-
Derant. Prima et Iulius etc.

Fr. H. 7 25

... vocem. nymphas ulianse putari.

... nymphas ulianse putari.

Eumenides fatis signa dedere meis.

H. Ep. 6, 45 ff; 11, 101 ff;

Lycophrion 405-

ἢ περ πατέρων ἐκδότης αἰσίου, ἔργους,
ἔργους οὐκ ἔργους ἀλλ' Ἐγνίωσι
περὶ αὐτὴν ἐποφύλασσαν ἡγήσασθαι πᾶν.

In Virgil. Aeneid. herself calls on the

Et dirae Ultrices, et di' morientes Eumenides

On the Furies, cf. Virg. Aen. 4, 469

Vir. 4.7.8

Est mihi marmorea sacrae in aede pythiae
Iphigoniae, proinde velut aeneida tegunt.
Hinc ego me sensi noto quatuor ore citari:
Ipse sono tenui dixit 'Elixa, veni!'

W. H. G. 11

from generation to generation, it
is supposed to have derived this from
the Greek tradition -

Quintus. Theb. 513

αὐτὸς δ' ἀνὰ τοῖς ἄνθρωποις γενεῇ

J. 533 - ὦ μέλαινα καὶ τέκεια

γένεος ἑβρίπυος τ' ἀγῆ.

κακὸν με καρδίαν τε περιπέτρει Κρονί

Eur. Hipp. 531.

πρῶτον ἔπειτα ἀνακοινοῦμαι

τοῖς καὶ παλαιότεροις

ἐν τῇ ἀρχῇ τῆς ἐπιστολῆς -

Of course there are frequent -

examples to be found in the text -

cf. Virg. Aen. 7, 314 *algae immota manet gatis.*

cf. 1, 257.

1, 299 - *ne fatis noscia videret*

But the text is not clear -

that fatis could be delayed (but not averted)

Eccl. 42

Ocadiſ interſas coniunx mactatus ad aras,
Et ſceleris tanti ſraenſia fratres haſcet.

Virg. Aen. 1, 348 — Ille Trochaeum
ſupinus ante aras atque auri caecus amore
ſum ſero incantum ſuperat — etc.

Eccl. 43

non ſum ſumma ſumma ſumma ſumma ſumma

Virg. Aen. 1, 360

His commota pugam dido sociosque percutit.

Eccl. 44

Quot tibi donavi, perfide ſcitus es.

Virg. Aen. 1, 365 —

Reverſi locos, ubi nunc ingentia cernis
Moenia ſurgentemque novas Carthaginiſ moen.

Eccl. 45

Pl. H. 7. 24

Throni institui sterna fortia quae

Moenia fortibus munita sunt.

Virg. Aen. 4, 65-5

Throni praecipuas sterna; mea moenia vidi.

Pl. H. 7. 2

Quae tamen est? Quae peragat? Quae stultitia

Ing. Aen. 4, 21

— Quae stultitia? Quae stultitia?

Pl. H. 7. 24

Throni praecipuas sterna; mea moenia vidi.

Quae stultitia? Quae stultitia?

Virg. Aen. 4, 21

Virg. Aen. 4, 236

Duos ego sim totius iam designata castra

Gr. H. 7, 123 (cont.)

Cl. Virg. Aen. 4, 212

Termina, quae nostris errans in finibus arborum

~~Termina hinc hinc in finibus arborum~~

Cuique loci ieges dedimus, conubia nostra

Reperimus ac dominum lincae in regna receptis

Virg. Aen. 4, 520

Id propter ribycae gentes Nomadungen tyranni

Idere.

Gr. H. 7, 125 -

Quid dubitas vinculam Gactulo trahere Iarone?

Virg. Aen. 4, 326 - aut captam ducat Gactulus Iarone,

Cl. Aen. 4, 326 & 4, 196 for Iarone -

Gr. H. 7, 127

~~Termina hinc hinc in finibus arborum~~

Respergi nostro, sharsa amore viri -

Virg. 4, 325: - an mea Pygmalion dum moenia fratres

Nectraat: Cl. Virg. Aen. 1, 348 quoted in vs. 13.

Tr. H. 7, 21

Pone deos ut quae tangendo sacra profanas:

~~Non minus placet igne deos~~

cf. Sen. 2, 717

In, genitor, cape sacra manu patrisque lenit;

Me, dolis et tanto dignum et caede recenti,

Attractare iugas.

cf. Sen. 4, 597, quoted on vs. 79

En dextra fidesque

Aeneas is called impius by Dido, Sen. 4, 496.

Tr. H. 7, 131

It is better that the gods should be

pacified by the hands of the gods

For the general sense, that the gods
do not like to be worshipped by the
wicked, cf. Ep. 20, 181 f; Hor. O. 3, 23, 17 ff;
Sib. 4, 114 f; Cat. 30, 4.

Dr. 4.7 33

Forſitan et gravidam Didon, Sacerati, Relinquas.

Quam tu totum in gremio claudis unum

Quod speras -

Quod tu ducis in Virgile

Ann. - 127

Quem tu speras videri in te nasciturum

Quod tu in gremio claudis in gremio claudis

Quod tu ducis in Virgile qui te tamen ore refert,

Non speras in gremio claudis in gremio claudis

q. 4.7. Rh. 1, 896 pt -

Dr. H. 7, 139 Sed iubet ire deus.

den. 4, 345 - (Aeneas speaks)

Sed nunc Italiam magnam Igneas Apollo,

Stans Italia incensae fumantibus arboribus

q. v 376 pt -

Gr. H. 7. 39 (2nd, last) - Yellow, reticulate - adax.

2

1. *Spizella monticola*, *Spizella monticola*, *Spizella monticola*
 2. *Spizella monticola*, *Spizella monticola*, *Spizella monticola*

Ch. Eur. Med. init

B. H. 7, 14

Hoc dūce nūmpe deo ventis agitaris iniquis.

2. Virg. Acc. 5717

21c-

Dr. H. 7 1-3

Perquam vix tanto tibi erant reputanda libris.

There is no further work now.

Dr. H. 6, 150

Dr. H. 6, 150

- Quoties petere, et tria antiqua maneret,
Sic per medium fortiter, fortiter...

Dr. H. 7, 150

Non patrium Simoenta petis, sed Hybrides undas,
Leu. 3, 500

Si quidem, Simoenta petis, Hybrides undas
petes...

Dr. H. 7, 150

Accipe... Pygmalionis opes,
Leu. 1, 364 Pygmalionis opes -

Dr. H. 7, 150

Hancque loco regis sceptraque sacra tene
Quae...

Regis sceptraque sacra tene...

Dr. H. 7, 153

— *Sig. p. 153* —
Haud suo frastus morte triumphus est,
Quem superet, nequid desit, fratribus hoc
in Virgil Aeneas is appeared to on the
other side in behalf of Ascanius.

Aen. 4, 234

Aeneas, pater Romanus imperator

Dr. H. 7, 161

Ascaniusque suos felices inspicat annos,
Et senis Aechisae molles ossa cubant.
This seems to have reference to
Virg. Aen. 4 351

Mae patris Aechisae, notius humantibus umbris
Nox operit terras, notius astra ignea surgunt
Admonet in somnis et turbida terret imago;
The father Ascanius caput sua iuniora cari
Quem regno Haesperiae praedat et patet ossa

Dr. H. 7, 165

Non ego sum Pitia Megalopu triada Mycenis,
Nec steterunt in te virgines patroque meus.

Sen. 4, 425

~~Non ego sum Pitia Megalopu triada Mycenis~~
Atride iuvani, clā recurre ad Pergama mizi
Nec patris ludibria Eneidea manibus recolle.
The thought recurs in Dr. H. 14, 147 f.

Dr. H. 5, 105

Si pueri uxoris, non mihi, si hospita tua
Dum tua sit hido, quolibet eras peract.

For hospita cf. Virg. Sen. 4, 323

— ~~qui in hospitium tuum veni~~

Hic solum nomen quonian de coniuge restat
cf. Ep. 12, 110 for ita Senec.
See note on Ep. 3, 69.

Al. 4. 317 q. 11. 11. 11. 11.

Al. 4. 318

Pro meritis et si qua tibi debebimus ultra.
Sed spe coniugis —

Al. 4. 316

Per convivia nostra, per inceptos hymenaeos,
Si bene quid de te merui, fuit aut tibi quicquam
Dulce mihi

Al. 4. 319 — Tempus huius peti.

non potest, mitescent et tunc tu tunc tu
Et tu tunc tu tunc tu tunc tu
Et tu tunc tu tunc tu tunc tu

Non iam coniugium antiquum, quod, prodidi, ore
Nec pulchro ut Latio careat regnumque, relinquit
Tempus inane peto, requiem spatiumque furori,
Nam cum me videris, ducis, furem, ducis.

Dr. H. 7, 181

Si minus, est animus nobis spondere vitam.
For threats of suicide Cf. Ep. 2, 143 + Ep. 3, 143.

Dr. H. 7, 182

Scindens ...
Cf. Ep. 1, 34.

Ann. 4, 445-

- et arua vini, thalamo quae fixa reliquit
Fupius.

vs. 587 - super exuvias ensisque relictum.

vs. 641. Conscendit furibunda rogos ensisque recludit.
Barbarum, non hoc quaesitum munus in usu.

Dr. H. 7, 185-

... ..

Ann. 4, 449 - lacrimas volenter inanco.

Or. H. 7, 126

Quae tamen pro lactuicis sanguine tinctus erit:

Id. 2, 66

Coniatisam aspiciunt comites, in sanguine

Id. 2, 66

Or. H. 7, 127

dura soror, soror unius

Id. 4, 634

Id. 4, 634

Or. H. 7, 194

Hec tamen in tumuli marmore carmen erit:

Præbuit lineas et causam mortis et inscen.

Ipsa sua Dido concidit usa manu?

Hec more we compare Ep. 2

Id. 14, 5. Inscribere meo causa invidiosa sepulchro.

Id. 14, 5. Inscribere meo causa invidiosa sepulchro.

Id. 14, 5. Inscribere meo causa invidiosa sepulchro.

20-21-15

2-2-1900

Ναυορ καὶ τὸ Ἰάπωνας
"ταὶ-οὐ ἔγας ἐντὸς" Κ.Α.

... in the ... of ...

St. Virg. Oct. 5, 40 ft -

Summary to p. 7

We find that Did used Virgil in this letter, very much as he used Homer in those which we have already examined. The only difference is that he knew his Virgil better than he knew his Homer, or at least better than he knew his Odyssey, for we do not find any mistakes in this letter. He still takes the liberty however, of making a few changes and additions though

he usually follows the statements
 in the text. In representing the
 feelings and character of Dido, however,
 his difference from Virgil is noticeable.

In Virgil, Dido is now burning with
 a desire of vengeance on her treacherous
 lover and the only consolation she
 finds in the loss of Aeneas is in the
 assurance of some retributive justice
 in the future. In the present she
 is suffering she does not know how
 he deserves it not. She would not
 regret the breaking of her vow to the
 gods if Aeneas had been really
 a villain. But she still knows that
 he is not. She will not know

Dionysius of Halicarnassus

It seems to have been Dionysius' plan to select the most famous works on the several subjects, as his authority for the main facts appears in these letters. It was a part of his plan to choose characters more or less known in literature, so that he may presuppose among his readers a certain acquaintance with them. In this respect he may, without investigation, regard it as probable that he chose the most famous poem on Ariadne as his source for this story. What then was the most famous poem on Ariadne at the time of Dionysius? We have no direct evidence from Dionysius on this point, as we had in the preceding letters. It was, though, very probably the sixty-fourth

... de ...

... de ...

... These ... in ...
...
...
...
...

...
...

lu. 3, 9, 61

...
Tempora, cum Calvo, docto Catulli,
He speaks again of Catullus in Trist. 2, 427
Sic me ... Catullo
Femina, cui falsum Lesbia nomen erat;
Nec contentus ea multos vulgavit amores
In ...

There is, moreover, in Ovi's
some interesting indirect evidence that

he used Catullus here.

For instance Cat. 64 143

...
...
...

...
...

This was probably intended by Ovid to recall Catullus - Perhaps also Fris. 3, 473:

Niceban, memini, "Perfide et perfide Theben",
leaves the same relation to Cat. 64, 132:

Sicine me fratris avocant, perfide, ab arce

Perfidie, desertis liquisti in litore, Theben? etc.

See Haupt, Opusc. 2, 67.

Ovid treats the subject in three places.

Here he gives the Theban part; in

Art. 1, 537-564 the Theban part is given;

and in Fast. 3, 459-516, we have the

transformation of the Theban women into

a star. For a summary of the whole story cf. Met. 8, 172-182

The story is very old and wide-spread.
cf. Bunt. Theos. c. 20:

πολλοὶ δὲ λόγοι καὶ περὶ τούτων ἐν
λέγονται καὶ περὶ τῆς Ἀριάδνης, αὐτὴν
ἐμολογούμενον ἔχοντες.

It is mentioned in Hec. Sol. l. 321.

Φαίδρη τε Πτόλεμον τε ἴδον καλὴν τ' Ἀριάδην,
καὶ τὴν Πτόλεμον ἀνέβησαν, ἦν τὴν ἑλπίδα
ἐκ Κρήτης εἰς γυρόν Ἀθηναίων ἔφατον
ἦ γὰρ μέν αὖτε ἀπόνητο πάρος δέ μιν Ἀγέμενος ἔκαστος
ἐν τῇ Πτόλεμον ἀνέβησαν καὶ τὴν Ἀριάδην.

See also the story in the

Χρυσόκερως δὲ Διώνυσος Φαίδρη τ' Ἀριάδην,
Κούρην Μινωῶν, Φαίδρην ποιήσας ἀπαιτεῖ
τὴν δὲ αὖτε ἀπανάσας καὶ ἀγέμενος ἔκαστος

cf. Bunt. Theos. c. 20: πολλοὶ δὲ λόγοι καὶ περὶ τούτων ἐν

λέγονται καὶ περὶ τῆς Ἀριάδνης, αὐτὴν ἐμολογούμενον ἔχοντες.

other writers on this subject - (see, Bunt.

The story was frequently represented

works of art. (See Ellis, commentary
on Catullus p. 226). In the
of a man and a woman act in pan-

sources of Cat. 64, it might be of
importance here for it is possible
of course, that Doit consulted the
same sources. Much study and dis-
cussion has been bestowed on this
question by scholars but no satis-
factory results have been obtained.

Riese, Rh. M. 21 498 ff., attempted to
show that Catullus had simply translated
a poem of Callimachus, but there
has not sufficient evidence for this.
For a refutation of Riese see especially
Schubert, *op. cit.* p. 217.

E. Maas, Hermes 24, 528 ff., makes some comparisons between Nonnus (47, 370 ff.) and Catullus and comes to the conclusion that some unknown Greek poem was the common source for the two.

The similarities and differences between Catullus in this poem and the Alexandrians in general see also, commentary p. 228.

Examination of the poem -

Dr. H. 10, 8 - et tectae fronte queruntur aures.

cf. Sen. 3, 1, 14

Et lateri ex omni dulce queruntur aures.

Dr. H. 10, 8

et tectae fronte queruntur aures.

A. A. 1, 535

Protinus adhaerens somniferis pectora palmis,
Utque erat e somno turbida, rapta coma est.

Ch. A. A. 1, 535- (cf. *Tristia*)

Somnus *Protinus* *Somnus* *Protinus* *Somnus* *Protinus*

Met. 5, 473 f; 10, 722 f.

Virg. Aen. 1, 451

— et tunc pectora palmis. (Virg. 2, 79).

cf. Il. T. 284, Briseis, when she saw Patroclus
dead, — ἦτοι δ' ἀνέσσει

στῆθεα τ' ἦδ' ἐπ' ἀπὸ τοῦ ὤμου κατὰ πρὸς ὤμους.

The expression became stereotyped
and failed to produce the desired
impression, as in this passage of
Ovid. See Ep. 12, 153 and note.

Gr. H. 10, 18

Quod videant oculus, nil nisi litus habent.

Ch. vi. 20 alia arena. See *Tristia* 3, 471 f + 479; A. A. 1, 527

(127-128)

Tr. H. 10, 25
Tr. H. 10, 25

Stetit in tota mense se cuncta hinc.

Tr. H. 10, 25

nam tota mense hinc
 et c. 1731

Cat. 64, 126

Saepe illam fertibent ardenti corde furentem
 Christum in clavis a pectore vides.

Tr. H. 10, 25

Mons fuit: apparent-frutices à vertice vari:
 Nunc scopulus rancis pendet-adesus-aquis:
 discedo: Vires animus dabat: atque ita fatis
 sequora prospecta metior alta meo.

Cat. 64, 126

Ac tum praeruptis tristem conscendere montes
 Hinc aciem in fulagi vastos protendunt-aestus

Sp. 2, 121 f; 5, 61 f; 18, 29; 13, 17 f -

1. - 1.

Vide praecipiti carbasa tuta noto.

2. - 1.

Thesa cedentem celei cum classe tuctus.

54, 61

Quem proci ex aia maestis Minois oculis
— prospicit:

Gr. H. 10 31

Aut vidi aut + tamquam quae me videre putarem

Cat. 64, 55-

Autem itam esse quae videri videri videri

Et itam esse quae videri videri videri

— videri videri videri

Aut videri videri videri videri videri

Obscuram, qualem primo qui surgere meuse

Aut videri aut videri putat per nubila lunam.

Ap. Rh. 4, 1478

1) ἴδεν ἢ ἐόκησεν ἐπαφρόνοας εἰδόμεν.
(Laut)

Gr. H. 10, 34

Excitor et summa Thesca voce voco.

'Quo fugis?' exclamo 'scelerato, revertere Thesca.'

Cat. 64, 132

Siccine, me patriis avectam, perfide, ab oris,

Perfide, deserto liquisti in ultore, Thescen
Trist. 3, 473

'Diccam, memini, perfidare et perfide Thescen!'

Gr. H. 10, 47

'ut ego diffusis erravi sola capillis -

Cat. 64, 63

Non flavo retinens subtilen vertice mitram,

Gr. H. 10, 48

Quais ab Opygio conata Baccha dec.

Aut max propiciens in saxo frigida sed;

Quamvis super saxo tunc super Thescen

Cat. 64, 61. Saxea ut effugies Bacchantis, propiciat; et huc.

I cannot but see an intentional
correction of Catullus here by Ovid
in making two comparisons out of one
by the separation of the Bacchantes from
the stones. There is a superfluency
in the comparison of Catullus, a
smack of Alexandrianism.

The Bacchantes figure is common
enough. Cf. Ep. 4, 47; 13 33 f; A.A. 1, 312.

De lapide

Quamque lapis scissus, tam lapis ipsa fini.
Juv. Sat. 7, 106.

— Sed quasi durum aut lapis
durat, carentes gemitum conatus trahens.
Virg. Aen. 6, 469

Ille solo fixos oculos aversa tenebat,
Nec magis incepto rotam sermone moventem,
Quam si dura silex aut steter Muspina cantus.
Cov.

Sc. 1. 1. 1.

Non ulla video non esse facta procerum
 Iuncu natus terrae cingit mare, navita nusque
 Ictus per longinquam fluctibus iterum

Cat. 64 38

Nec quicquam apparet vacua mortalis in alga.
 184; Praeterea nullo litus, sive insula, tecto,

Quae patet apparet longaeque procerum, natus;

Nulla fungae ratio, nulla spes; omnia muta,

Omnia sunt deserta ostentant omnia desertum.

Cl. Hm. Cl. 11 98

ἔτι πᾶν οὐτὲ βοῶν οὐτ' ἀνθρώπων φασγάνῳ ἔργῳ
 (dous)
 Virg. G. 1, 118 — hominumque bouumque labores,

Ap. Rh. 4, 1282 — ἡ δὲ τῶν ἀνθρώπων

ἀστρετόν, ἔστιν βοῶν κατὰ φύσιν ἐκδοῦν ἔργῳ.

Qu. H. 10 64

Quid sequar? Accensus terra paterna nequit.

Cat. 64, 177: Nam quo me referam? quali spe perditā nitor

Quid tu nitor? Quamvis nitor? Quamvis nitor?

Σ. π. 1. 1. 1

M. rate pūci, locata per segeta latas,
Impiunt ut ventos Aeolus, exul ero.
Op. Eur. Med. 255

Ποιητὴς ἑκατὸν πόλιν ἔκτισεν ἑταίρων 178

Σ. π. 1. 1. 2

— Ποιητὴς ἑκατὸν πόλιν ἔκτισεν ἑταίρων
ἑκατὸν πόλιν ἔκτισεν ἑταίρων.

Ε. π. 1. B 644 Κρήτης ἑκατομπόλιν
(κατ' ὅδ. τ' 174: ἐννήκοντα πόλιν εἰς)
Viro. p. 456 Creta sua muni — (Dress)

vs. 106: Centum urbes habitant etc.
Hor. Epod. 9 29

κατ' ἑκατὸν πόλιν ἑταίρων Creta urbibus.
Eur. fr. 475; 3

Κρήτης ἑκατομπολιέων.

ut patris et tellus iusto signata parenti
Proditā sunt lacto, nomina cara, meo.

Cf. Eur. Med. 31

αὐτὴ πρὸς αὐτὴν πατέρ' ἀποιμύσῃ φίλον
καὶ γῆρας οἴκου τ' οἷς προδοῖς ἀφίκετο
μετ' ἀνδρῶν ὅς σφ' ἐνὺν ἀτιμάσας ἔχει.
ἔννεκε δ' ἡ τάλαρα συμφορὰς ὑπο
πλοῖ πατρῶας μὴ ἀποδείπνεσθαι ἵππον σαρ,
11032 πατὴρ τε καὶ γῆς προδότην ἢ σ' ἐθέλει
11083 αὐτὴ δὲ πατέρα καὶ οἶκον προδοῖς ἐμοί
111502 νῦν ποῖ τράπην καὶ πότρυα πρὸς πατὴρ σαρ,
ὅς σ' ἐπὶ προδοῖα καὶ πατῶν ἀφικόμεν;
111798 — οὐτ' ἐμοὶ πατὴρ
οὐτ' οἶκος ἐστὶν οὐτ' ἀποστραβὴ κακῶν.

Cf. Cat. 64, 116

Sed quid ego a primis digressus carminum filium
Commemoravi, ut lingua s genitoris filii vulgatum
etc -

(111501)

Cl. Met. 8, 113 • — nam quo decerta recitata?

In patriam? superata iacet? sed finge manus

Proditione mea clausa est mihi. patri ad ora? etc.

See 2 above. *Agatha*.

There is great similarity in the
complaints of these women who have
betrayed fathers and husbands and are
now married in turn.

Cl. 11, 10-12

Lucas regens passus, pro duce fila ducit.

Cl. 115. 103-104; Eb. 4, 59 f; Fast. 3, 462.

See also the complete passage of the
story. See Plut. Thes. c. 19.

Catullus does not say who gave Thespes
the threat.

Cat. 64, 1, 3

Erravida regens tenui vestigia filo-

But Virgil says it was a sacrifice

Ann. 6, 28

Quia regens filo vestigia - (Lovers)

Br. H. 10 - 3

Tum mihi dicbas Cher ego ipsa pericula iure,
Te fore, dum nostrum vivet uterque, meum.

Cat. 64, 139

Sed cumbia lacta, sed optatos symenaeos,
Quae cuncta aeris discerpunt irriti venti.

Br. H. 10, 75 - cf. Ep. 5, 31.

1. 1. 1. 1.

Ille quoque sua fratrum, mactares impiorum, clava.
Tos. 181 Respersum invenem fratrum caede secuta

Dr. H. 10, 96

Non traham serva grandia mensa nam
Shuckburgh compans Eur. Bac. 5-14
- Ep' totis juvenis Kerk'ooma.

Dr. H. 10, 96

Restitutor rapidis praeda cionusque feris.
Cat. 64, 13-2
Pro quo dilacerande feris labor alitribusque

Dr. H. 10, 94 Hunc alioque alioque mactare
Hunc mactare alioque mactare
Hunc alioque mactare alioque mactare
Hunc alioque mactare alioque mactare

Is. H. 10, 99 (con.)

For general sense Cf. Cat. 64, 171

Trinia Scrophiae tegiment-litorea puppes etc.
Cf. Eur. Med. 1 ff-

Is. H. 10, 107

For *Trinia* cf. *Trinia* *Scrophiae* *litorea* etc.
Cf. Ep. 1, 58; 3, 133; 7, 37, and notes.

Is. H. 10, 111

Crudeles omni, quid me tenuistis cretem?
Cat. 64, 56

20. *Trinia* *Scrophiae* *litorea* *puppes* etc.

Is. H. 10, 113

Trinia *Scrophiae* *litorea* *puppes* etc.
Cf. Prop. 4 6, 11

Sed tua nunc volucres astant super ossa meum

Dv. H. 10, 123 cont.

cf. Cat. 64, 123

— neque in iacta tumultibus moesta terra.

Dv. A. 3, 35 (quoted by Birn.)

Quantum in te. Thesen, roin exes Ariadna marina,
Pavit, in ignoto sola relicta loco.

Dv. H. 10, 125 — Etis Cceropios portius —

Cat. 64, 74. Equus curvis litoribus Piaci.

Dv. H. 10, 131

~~See note on Dv. H. 10, 131 — (see note on Dv. H. 10, 131)~~

Cat. 64, 154

~~See note on Dv. H. 10, 131 — (see note on Dv. H. 10, 131)~~

— (Mare, Syris, Seyila Charybdis)

See note on Ep. 7, 37.

Dv. H. 10, 137

Aspice demissos iugentis more capillos.

Cat. 64, 63

Non plavo, retinens subtiliæ vertice mitram.

—

St. A. A. 1, 520 (p. 112 line 1)

— Crocea o inreligata comas

Ann. 3, 9, 51

Hinc roror in partem misera cum matre ducit

Veni, inornatas stantia comas

St. 1, 3, 8

Et fleat effusus ante sepulchra sonis.

St. 1, 3, 8

Corpus ut inhumisae secrete aquilonibus horret.

St. A. A. 1, 553 (p. 112 line 1)

Dormit ut stercus agitatur ventis aristas

Ut levis in madida cenna palude tremit;

St. Ep. 4, 39 f; Met. 4, 135 f; Ep. 11, 75 f;

Ann. 1, 7, 54 ff.

St. 13, 128

ὡς ἴτε κενὸν πέρας παρ' ἄνθρωπον ἔσθ' ἔτι,
ἀλγος ἐπαγίμων, ἐπὶ τ' ἡμῶν ἀσπαρῆσον,
ὡς τῶν πάντων ἀπὸν κενὸν.

Dr. H. 10, 141 Pl. Ep. 7,

Dr. H. 10, 143

— Si non ego causa salutis.

Zingales II 37, Compares Lucr. 3, 324

Custos et causa salutis. T.incr. 3, 348.

But no great weight is to be laid on
Such resemblances.

Dr. H. 10, 145

Has tibi plangendo lugubris flectora iussas

Impulsi. The first line of the poem is a line

from the 10th, 145, in the 10th line.

David avoids all outbursts of vengeance.

Compare the spirit here with Cat. 64, 158.

Non tamen ante mihi languescent laniata morte,

Non tamen ante mihi languescent laniata morte,

non tamen ante mihi languescent laniata morte.

Calistumque fidem prostrata comprecat hora.

She proceeds to call on the Eumenides.

Dr. H. 10, 150

Si prius occidero, tu tamen ossa feras.

Distineas, Mons atra, precor: non tunc nulli mater
Quae legat in maestos ossa flectat sinus.

Non error, Atropis cinere, quae dedat odorem,
Et flectat effusus ante sepulchra comas.

H. Gydanus Het. 3, 2, 17

Paras quae sola mecum superabit corporis, ossa
Hic tunc cinere, cinere, cinere, cinere, cinere.
(Lovers)

2

Summary to Ep. 16.

The concluding summary is not as numerous, indeed, as might have been expected. Even where the facts agree Voigt's expression is usually independent. For many verses in Voigt, we find no suggestions in Catullus.

This may be accounted for, at least in part, by the nature of the subject-matter. There are comparatively few instances in the poem so taken up with a description of Athredon's feelings, and in this part of the work we have already found that there is much to be inferred from the already noticed instances of the nature of the subject-matter, as in the 10th. Athredon's feelings are of a forgiving sort; they are always ready to take the offender back. If he will not come, they pray for their own death rather than his -

Tragedy (Mide)

And now we come to what is in some respects the most interesting of all the letters. Here we are brought at once into the field of tragedy and it will be necessary to notice Eriod studies in this department. It is interesting to note in this connection that his only tragedy was on this very subject. This tragedy met with considerable success. Cf. Tac. Hist. c. 12:

Nec uilis Atrius aut Messalla
liber tam inuitis est quam Medea
Iviri aut Varii Thyestes. A. G. Quint.
10, 1, 98: Iam Varii Thyestes cuiuslibet
Graecorum comparari potest. Ividi
Medea vivens mihi ostendit, quan-
tum illi vis praestare poterat,
et imperio et ingenuitate
maintinet.

Dion speaks more than once of his ambition in this line. Ep. Ill. 2, 10, 13:

Scipitram tamen sumpsi curaque tragoedia nostra
Crevit, et tunc operi, quando libet, aptus eram.

~~... ..~~

Scipitram privata tam cito sumpta manu
Hinc quoque me dominae Numen deduxit in ipso
Regem cothurnato vati triumphat-Ilmor, etc.

In Ill. 3, 1, Eleasia and Tragoedia appear before Dion as he walks in an old forest - and each claims him as

~~...~~

2367 Exiguam vati concede, Tragoedia, tempus
In labor aeternus. quod petis illa, vixit.
Mota debet veniam. tacet propius.
Cum vacat a tergo grandis urget opus.

~~...~~

Aut non stragulas potius quae condidit armis
Vexata est iterum Carmine Troia mea.

(over)

... ..

Her. Ther. 192 pp. has a short account.

The Nautica etc. was partly on this subject.

Ap. Rh. 1, 18 says that other books had

... ..

In Epimithes see Diog. Laert. 1, 10, 5

ἑστὶν οὖν ἐν — ἡγοῦνται πανηγύριον τε
καὶ ἱέρους αἷς κορυφῇ ἀντιπρόσωπον, ἐν γὰρ
ἐκαστοῦ περὶ τὰς πόλιν.

Argonautica also by Elion - said to be the

... ..

Schol. Ap. Rh. 1, 587)

the subject was treated by Antimachus in

the Lyde, Rhode, Gr. Roman. 104)

Schol. p. 20 (Hannu,

... ..

Schol. Ap. Rh. 1, 759: ἡγοῦνται ἐστὶν οὖν ἐν τῇ

ἡγοῦνται οὖν ἐν τῇ ἡγοῦνται οὖν ἐν τῇ

Minnermus fr. 11 (Anthol. gr. Bergk)

257' καὶ ἂν μέγα κῆρας ἀν' ἡγεράδιον ἴππων
RTA.

Pind. Pyth. 4 is on this subject.

Welcker, Gr. Frag. 1485, mentions
about fifty tragedies on some part
or other of the Argonautic myth.

The two most important works that
have come down to us on the subject of
the Argonauts are the "Argonautica" of Apollonius
Rhodius and the "Argonautica" of Valerius
Flaccus. The former is a poem of 4812 lines
and the latter is a poem of 700 lines. The
same mistake is often made by the
sage in assuming that Ovid was familiar
with both these works. It is absurd
to suppose that he could write a
Medea tragedy without reading
the Argonautica of Apollonius Rhodius.
The same mistake is often made by the
sage in assuming that he could write a
Medea tragedy without reading
the Argonautica of Valerius Flaccus.

... well-imagined, though it seems to me
probable that he had not yet finished
his work.

(Right - here let me note that we are
not justified in assuming the same
sources for an author when he writes
on the same subject at different
times. The same source may be
indicated in the different works may
have some value, and we have
usually used it in the argument.)

Then the Alexandrian poets were
well known and much used at Rome.
Servius on Virg. Aen. 4, 1 says: "Apollonius
Argonauticus scripsit de interitio iudicii
...
translatum est." This third book of Apollonius
is surprisingly fine poetry. His delineation of the
... ..

One other author deserves notice,
namely the grammarian of
Goid. If the *Argonautae* of Varro
Atacinus had survived, I should
feel great confidence in expecting
to find traces of the use of this
word in Latin. Varro's word was re-
placed by some other word
of the same class, and the probability of
this is pretty strong. But I cannot be
certain of it, and I have no other
author to rely upon for this purpose.

G. L. 1, 15, 21

Varronem primigeni retum quae nescit-actas,
sternaque tesoro terga petita duci.

In A. L. 1, 15, 21. In *Argonautae*, *primigeni*
and *tesoro* are both in the same line.

Vellera, Germanae, Phryxæ, mensura tuae.

Hist. 2, 439. Is quoque, Phryxæ Argon qui durit in undas

Non potuit Veneris iuxta tacere suae.

Ch. Prop. 3, 32, 55:

Itac sumus, perfectis undique Tuscorum Varro,
Varro Lencadice maxima flamma sua e.

et paulo post.

—

κίεται δὲ τῶν κρύπτοντο τοιᾶς,
ἅς ἤδε φάτο' ἐλαδασομένη
πρὶν γὰρ κέοις ἦμα θρεπάρους.

—

Nuda pedum, nudis uulneros infusa capillis.

For γὰρ κέοις ἦμα θρεπάρους Cf. *Il.* Met. 7, 227:

Partem incidit caruamine paleis aënae,

For φάτο' Cf. *Met.* 7, 190:

— *ternisque ulnariibus ora*

soluit.

For γὰρ κέοις κέοις Cf. *Met.* 7, 262:

*Inter valido posito medicamento aënae
seruet.*

I am inclined to think that this
part of *Od.* had for its main source
the play of Sapphoes.

The fragment, which I have seen, has
 see note on Do. H. 12, 781, would not go
 far towards proving that this was
 the play in this apistle. We must rest
 the case on general probability.

Ovid treats this subject in
 Met. 7, 1 - 424

Fragment - see Do. H. 12, 781.

Do. H. 12, 781

hunc quae ingens aut mortalia fata sorores

hunc quae ingens aut mortalia fata sorores

Do. H. 12, 781 -

ὡς ὁφείλοντο

Ἀστέρην δὲ Κασπιοῦσι πάρος βελέεσσι θυμῶν,
 πρὶν τὸν γ' εἰσδέειν, πρὶν Ἀχαιῶν παρὰ ἐκείνῃ
 Χαλκιδεύς νῆας τοῖς μὲν θεῶς ἢ τις Ἑρμῆς
 ἔμπε πονοκρατοῦς δούρ' ἤρατο.

100.

For the purpose of the present inquiry, the

— is not a *Chalcid*.

101. I have seen a few specimens of this

species, but they are not *per se* ^(Lac.) *per se*.

102. Ω 209 f. (Lac.)

103. Cat. 64, 327 (Lac.)

For the manner of spinning, see Cat. 64, 311 f.

For the manner of spinning, see Cat. 64, 311 f.

Viro. Cat. 4, 46

For the manner of spinning, see Cat. 64, 311 f.

Concordia Parca. *Parca* *Parca* *Parca*.

G. Virg. den. 10, 71 f.

Sib. 1, 7, 1

Hunc cunctum diem Parca fatalia nentes

stamina, non ulli dissolvenda, dico.

Pr. H. 12, 5

Hum, vni Midea non veni —

ὁ νοῦς ἐμὸς ἄγνος· ἢ τ' ἂν πολὺ κέρδιον εἴη,
τῇδ' αὖτις ἐν νυκτὶ λυπεῖν εἶναι ἐν πελάγεσσιν
πύρρῃ ἀνέσσει, καὶ εὐχρη πάντα θυγέμεν,
πρὶν ταῖς λωβήεντα καὶ οὐκ ὀνομαστὰ τέλεισσι.

Ep. 1. 22

Ei mihi, cur unquam iuvenalibus acta laetitia
etc.

Cur Me? — iuvenalibus

Cur Me? — iuvenalibus

Cur Me? — iuvenalibus

Cur Me? — iuvenalibus

Cur Me? — iuvenalibus

Cur Me? — iuvenalibus

Ep. 1. 4, 55

etc. etc. etc.

Cur Me? — iuvenalibus

Σ. Α. 11

Par mihi, plus acaus diu si placere cupia:

Et meum in te, mihi, dicitur, si placere

Ep. Ep. 20, 5-7.

Ap. Rh. 3, 116:

τοῖος ἀπὸ ζαντοῦ κακῶτος ἰσοκρίδαο
σφαιτέρ' ἔως ἡδὲ καὶ ἀπὸ βρογα· τῆς δ' ἰμῶν,
ὁδὸν αὖτ' ἡσπάζει· λαβεῖτο δὲ φένας εἶναι
ἐγκομένην σοὶ τε περὶ φούρῳν ἔξοχον
τέκεται ἡδὲ καὶ τῶν αὖτ' ἰμῶν.

1139 ἡ δ' οὖν καὶ τῶν αὖτ' ἰμῶν

καὶ τῶν αὖτ' ἰμῶν ἐγκομένην καὶ τῶν αὖτ' ἰμῶν

1139 ἡ δ' οὖν καὶ τῶν αὖτ' ἰμῶν, ἐγκομένην καὶ τῶν αὖτ' ἰμῶν

καὶ τῶν αὖτ' ἰμῶν ἐγκομένην καὶ τῶν αὖτ' ἰμῶν

1139 ἡ δ' οὖν καὶ τῶν αὖτ' ἰμῶν, ἐγκομένην καὶ τῶν αὖτ' ἰμῶν

1139 ἡ δ' οὖν καὶ τῶν αὖτ' ἰμῶν, ἐγκομένην καὶ τῶν αὖτ' ἰμῶν

καὶ τῶν αὖτ' ἰμῶν ἐγκομένην καὶ τῶν αὖτ' ἰμῶν

καὶ τῶν αὖτ' ἰμῶν ἐγκομένην καὶ τῶν αὖτ' ἰμῶν

καὶ τῶν αὖτ' ἰμῶν ἐγκομένην καὶ τῶν αὖτ' ἰμῶν

and sicciner. I find, for instance, about
thirty examples in Watson's Lexicon to
Linnæus. In the *Magnum* *herbarium*
note on Hes. Theog. 147.

There I suspect some have copied
it I had found that Ovis used the
word without authority. It is strange
how some of these expressions stick
sometimes. I, for instance, Hes.
Theog. 147 *γάρβη* by Linnæus
Cat. 64 63 (*Ar. Ariadne*).

Non flavo *retinens* *subitica* *vestice* *mitram*.
and Hes. 44. 1. 1.

— *croceas* *inreligata* *comas*.
In the same passage — Hes. 44. 1. 1.
— and note.

isset-ambictos non pharmacodictas in igne.
 See H. H. 3, 1028 ff for the method of ATK. -
 Medication.

17. 1298 ff for the context.

H. H. 12, 19

Quantum periphrasiam sciam, scelerate, perit.
 H. H. H. 451 - μη πάραυτον ποτὲ

15. 465 ὁ παγκρατιστὴς, τοῦτο γὰρ σ' εἴπειρ ἔγω

ἤλωσιν μέγιστον εἰς ἀναδρῆαν κακοῦ,

15. 1323 ὁ μέγιστος ὁ μέγιστος ἐπὶ τῇ γένεσιν

τῶν τε κακοῦ παρὰ τ' εὐφρανῶν γένεσιν.

Such expressions are very common in
 Euripides. Improvis & scelerate are also
 quite common in these letters. (over)

Cf. Ep. 2, 17; 2. 29; 6. 145; 7. 133; 10. 35

19. 57 — but somewhat like

seriousness which we find in Euripides.

They seem to be somewhat akin to
the playful use of 'rogue' or 'rascal'.

Is. H. 12, 21

Est aliqua ingrato meritum exprobrare voluptas.

Cf. Eur. Med. 473

ἔν τε γὰρ δέξασθαι, καὶ δεικνύσασθαι

ἀνθρώπων κακίαν οὐ καὶ οὐ δεικνύσθαι καλῶς.
(Palmer)

Is. H. 12, 21 itic *Ephegen bismareu*.

Ephegen - an old name for Corinth.

In Hor. S. 1, 7, 2

Maclean remarks: "I can not aware
that any writers except Horace use

Qu. H. 12, 27

ois, who imitated many of Horace's ex-
pressions used the word *ibidem*
which is equivalent to *ad. radiorum*
as Xenophon calls it (Vect. 1, 7)
and 2. *ibidem*.

Qu. H. 12, 30

ibidem used by Xenophon in the
same sense as in the *ibidem* passage.

Qu. H. 12, 31

Tunc ego te vidi, tunc coepi scire, quis es.

Phil. 3, 284 *Εἶπες*

ὅτε ἐπὶ ἡγέτων - τῶν δ' ἀμφαγῶν ἀπέβηξας.
ἡγέτων

Qu. H. 12, 32

illa fuit mentis prima ruina meae.

Phil. 7, 43 *illa dies nocuit et*

Phil. 3, 678 - *περὶ μοι βεῖν καὶ φρεσὶν ἡγέτωνται*

Gr. H. 2 33 Et vidi et perii.

Ἰδοὺ καὶ περὶ ἀπορίας ἀπορίας
 Κῆρ ἄρει σπύλοντα νόος δέ σ' ἦδ' ὄρεος
 ἔσθ' ὅσον πεπότητο μετ' ἴνα ιεσόμενος.

That it was a case of love at
 first sight was probably the thing
 in all forms. There was no
 doubt of it. It was a case of
 love at first sight.

Ἰ. Τ. 10 ὡς εἶδ' ἄγ' μεν μάκδος ἔδω γόργος.
 Ὁ. Η. 2 33 ἄδ' ἠταρῶν

ὡς ἔδεν, ὡς ἐπάρη, ὡς ἐς βατὶν ἔδρατ' ἔγωγα.
 Ὁ. Η. 2 33 ἄδ' ἠταρῶν

Et vidi, et perii, ut me malus stultus error.

Gr. H. 2 33 (2nd part) - nec notis ignibus arsi.

Aut aliquid certe simile huic, quod mane notat.

did is different.

Inq. de. 423 adgnosco veteris vestigia flammae.

Dr. H. 12, 34

traces of ad magnos pinca tacta de os
Ep. 723 and note.

The figure in the margin is a figure.

3,291 ὥς δὲ γυνὴ μαλερῶ περὶ κάρφρα χεύατο δακρυ

ἔκταν - ὡς ὁ μαλερὸς ἐκτείνεται

ὥς καὶ ὑπερόφθον νύκτας σέλας ἐντύναιτο,
πάρχον μάλ' ἔργα μιν - τὸ δ' ἀτέφρατον ἐξ ὀδύνης
δακρυ ἀνεγρόμενον οὐν κάρφρα πάντ' ἀμαθύνει
τοῖσιν ὑπο κραδίη ἐλδομένους αἰθέτο δακρυ
σέλας ἔργων.

Dr. H. 12, 35 Et formosus eras.

Ap. Rh. 3,443

Ἄσπερος δ' ἐν πάσῃ μετέπρεπεν Αἰόλος υἱὸς
κάλλει καὶ χαρίεσσιν. (p. 11)

So. H. 12 35 (2nd part)

Pindar Pyth. 4, 217 calls him Καλλίστος

~~Εὐκλείδης~~

† vs. 140 Εὐκλείδης.

In vs. 145, he speaks of his hair

ἄλλ' ἀπὸ κριῶν πλόκαυον κερθέντες ἄγοιτ' ἀγλαοί
ἀλλ' ἄπας νῶτον κατὰ θυμόν.

cf. vs. 140

Ἐνὶ αὖτις τις τοῖος ἐπε πρῶτον γένετ' ἄνθρωπος.

HTD.

cf. vs. 140

Ἐνὶ αὖτις τις τοῖος ἐπε πρῶτον γένετ' ἄνθρωπος.

Ἐνὶ αὖτις τις τοῖος ἐπε πρῶτον γένετ' ἄνθρωπος.

cf. vs. 140

ὅς δ' ἔτι καλὸς μὲν ἀγιστὸς τ' κτλ.

cf. Ap. Rh. 3, 453 ff -

So. H. 12, 35 (2nd part)

~~Εὐκλείδης~~

In the important part played by the gods in this story, this is the only

Su. H. 12, 35 (cont.)

Shadow of a hint in this title.

See the summary to this epistle.

For the expression cf. Ep. 6, 57.

In Hist. 2, 34, Ovid uses the expression of himself.

Non equidem velle, sed me mea fata trahunt.

Su. H. 12, 37

Quis sensisti? Quis enim hunc cecit amoram?

Eminet iudicio proclata flammae sens.

For the fact, cf. Ap. Rh. 3, 972

ἦν δὲ περ ἡμοῖς ὅς τις ἐν πένθητι

ἡρώδι - (But - this was later in the story)

Exactly the same is found only in Ap.

Cf. Ep. 16, 7 f; 16, 236;

In Virg. den. 4, 296

At regina dolos - quis fallere possit amantem?

Presentis, the point of view is different

discourse with this Cf. Ro. 17. 5, 130.

In Ap. Rh. 3, 290 ff, we have the
piece of love causing a blush on the
cheeks. A little closer to Ovid is

Phrynichus fr. 8 (Nauck)

λάμπει δ' ἐπὶ ποσὶν ἔλκεα παῖσι φῶς ἔχουσιν

Ru. H. 12, 39

Diāctus intēra tibi lēx, ut dūa feros
In solito numeroz totumque cōla, dōm.

Ap. Rh. 3, 404

ἴδω τοι χεῖρας ἔχειν ὄγος, ἦν κ' ἐτέλῃσιν
παύση δὲς.

13. 407 πῶς δέ τοι μένεις τε καὶ ἀρκῆς ἔσσι δαίμων
τόνδ' ὡς πῶς πείραται πῶς δὲ δαίμων πῶς ἔσσι δαίμων -

ΚΤΛ -

Str. H. 12, 41

"Marsis tauri" simply means the bull
 Marsis tauri is the name of the
 bull Marsis tauri is the name of the

Ap. Rh. 3, 409

τοῦ μοι πεδὶν τὸ ἄγαν ἀνδρῶν
 ταῖς χαλκόποις, στήματι φάρα φέροντες.

Str. H. 12, 41

τεχνῆς ἠφαρτος ἐμήσατο τέκεα ἔργα.

καὶ οἱ χαλκόποις ταῖς καὶ χαλκῶν
 ἢ στήματι, ἐκ δὲ πρὸς δυνὸν οὐκ ἀντρέεσθαι.

Str. H. 495 ff.

In "Marsis tauri" simply an inaccurate?
 According to Apollonius it is the bull
 that has the name of Mars, not
 the bulls. In Str. Met. 7, 101, we have
 Marsis in arum.

Ar. 12, 45

Ar. 12, 45 -
 Seems to be an addition of Ar. 12

Ar. 12, 45

Ar. 12, 45 -
 Spargem divota iata per arva manu
 huius primis iustis pueris transmissa.

Ar. 3, 411

Ar. 3, 411 -
 τὸν ἑλὼν δαΐδω, πρὸς τὴν αἶψαν ἔπει
 ἑλὼν, τὴν αἶψαν ταχύνει ἐπὶ τελὸν ἀρότρων
 οὐ σπῆλον ὀλκοῖσιν Διὸς ἐνβάλλομαι ἀκτὴν,
 ἀλλ' ὄφρα δεινοῖο μεταδρόσκοντος ἀντίτα
 ἀνδράσι τευχροτῆσι ἔρμας. τοὺς δ' αὖτε δαΐδω
 καὶ ἐμὴν ὑποδουγὶ περιστάδων ἀντιδωκτας.
 ἢ ὄφρα δεινοῖο βόας, καὶ οἷον ὄφρα
 πάντοτε ἀμείψαι. οὐ δ' εἰ τάδε ταῖα τελέσσει
 αὐτῆρας τὸς κῆρας ἀποίσει εἰς βασιλῆος.
 Ar. 12, 45 -

Am. 11.32

Ammina Eustotis, succumbere nescia somno,
Ultimus est aliqua decipere arte iachos
Nixerat lectes. Cf. vs. 101.

This was not one of the conditions
and is not properly so classed by
Ovid. He so classed it, I fancy, from
a desire to determine the conditions
he was unwilling to omit the reason
and not the secret cause to be the
cause of the action. The action was
treachery after Jason had succeeded
in the trials (Ap. Rh. 4, 7), and how
Hera inspired Medea with fear of
the consequences of her acts (Ap. 4, 11),
how she fled from her father
and went to Jason and how
his protection (Ap. 4, 83), promising
to put the secret to sleep.

she carried out these promises (Ap.
4, 45 ff.). But that did really fol-
lowed the form of the story given
in Apollonius, is indicated by verses
107-108

Flamma subdixi medicato lumina somno,
Et tibi, quae vapores, uelut a tuta dedi.

Dr. H. 12, 53

— Maesti consurgitis omnes.

καὶ γὰρ αἱ νῆες γὰρ ὅπως ἐξήλδοσαν ἀφ' αὐτῶν.

Dr. H. 12, 53

Quam tibi tunc longe regnum dotea Roma

Et socer et magni nata Creontis erant?

Hint. in his articles: Animadversiones

ad hunc librum. — Dr. H. 12, 53

100

ἡμεῖς ἡρώωντες παῖδες, ὅς μοι ἐν τῇ φρονίᾳ.

7 Am. Med. vs 594, 501, 611, 739.

1890

N. positum *thigi* *thalamo* *male* *sancia* *lectum*

James Thompson viz. den. 4, 1

1890

Ita est in brevi et non nisi mentis fide

Ap. 3, 760 δαίμων δ' ἀπ' ὀφθαλμῶν ἔδωκε γένον
23.503 — δεῖ δὲ κόλπους

ἐλαγκτον δαίμονες, τὰ δ' ἔργα ἀσπίς αὐτῶν.
27.46. — πέρεν ἐξ αὐτῆς ἀνὰ παρὰ
δαίμον- κτλ -

But according to Apollonius, Medea
did not lie awake the whole night.
27.516 Κούρη δ' ἐξ ὕπνου ἀδυνάστευε κατελάνθαι ἑνὸς
ἀέκτου ἀνακλινθῆναι. See the pretty
Greek text in the margin.

It seems however, that this was
not the only case and that the
night of the first night (the one quoted
quoted above) belong to the second
night - Cf. Ap. 3, 743

νύξ μὲν ἔπειτ' ἐπε γὰρ ἄγαν κλέψας.
With this cf. Virg. Aen. 4, 5-; Hor. O, 3, 7, 7.
The expression however, is too common to merit

Jo. H. 12, 5-9

date oculos tuos in meos expectare nefanda
date meos oculos pervigil anguis erat.

Ep. Ep. 1, 13.

Ep. 3, 45-3

πρὸ δ' αὖ ὁδὸν ἁμῶν εἴς οὐκ ἰνδάλλετο πάντα -
vs. 159: τὰς δὲ δ' ἀμφ' αὐτῶν, καὶ μενέσας ἦ καὶ αὐτὸς
ἀιγῶνς φθίσκεν - κτλ.

vs. 157: πολλὰ γὰρ τίοντίδαι πύθην μελεθῆματ' ἔργων
δεδοῖαν ταύρων κρατερὸν μένος κτλ.

Jo. H. 12, 61 Hinc amor, hinc timor est.

Hence love, hence fear, hence
of the mind. See also
646 ft; 651 ft; 754 ft; 765 ft; 777 ft.

And expression is barely suggestion of
these contrasts. The timor here must

The poem is from the *Antologia*. (1873)

He. percat, times? quae tanti causa minor?

But Ovid has reproduced the interest
debate, and in part very neatly,

Met. 7, 10-73.

Qu. H. 12, 22

Mane erat, et Thetamo cara recepta soror
 (p. 3, 670 Chalciohu) δεα δ' ἔσονται ταμβήσασα
 ἔκ θαλάμου θάλαμον δὲ θαμπήσῃς, ἢ ἐν κοίτῃ
 κεκλιτ' ἀκχεμένη -

Qu. H. 12, 22

Disiectamque comas edversaque in ora iacentem
 invenit -

Met. 3, 100 ξανθὴν αἰὲν ἐπὶ κόμῃσι θέλοντα
 αἶψ' οἱ ἀτημελίῃ κατακείμεναί τ' ἔγχετο τοῖς.

11. 225

λέκτροισι πρηνὴς ἐν κάππῳ εἰλεχθεῖσα -

Sp. 4. 11. 11 — *Sp. 4. 11. 11*

Ἐμοὶ ἐγὼ, Μήδεια, τέ δ' ἄγε τάδε δόρυα λείβει

Sp. H. 11. 11

Sp. 3. 197 (Chalciope species)

Καὶ δ' αὖτ' ἄγε πάντα μετ' ἄλκας ὀρμαίνοντο
ἔπειτα σμυφράσσονται καὶ ἀρτύνεται ἀγνοήν.

vs. 719

ἢ δόρυ, ἢ τένα μήτεν ἐπιφράσσονται ἀέθλον

vs. 736 (*Midea species*)

ἀλλ' ἔτι, κεῖτε δ' ἐμὴν σιγῇ χάριν, ὅφρα τοκῆας

ἴδωμαι ἐνὶ στήθεσσι τέρψασθαι τὸν πότον

πύοντα εἰς ἑκάτης τελευτήρια φάρμακα τάρτα

Sp. H. 12. 67

*Est nimis et fideis et foudibus ilicis atrium,
Vix illic radiis solis adire, licet.*

as far as I know, the only foundation
(in Apollonius) for this dense forest,
is the poplar on which the chattering
crows sat: (3, 126)

ἐστὶ δὲ τὸς πεδῶν κατὰ στήθεσσι τοῦ ἑλίου
ἀγέλης πιδδόνος ἀταρξέως κομώσα.
vi. 126

Est ad antiquas Hecates Persædos aras,

Aras nemus umbrosam secretæque silva tegens

Dr. H. 12, 69

Sunt in eo — fuerant ceterum delubra Diana —

The temple of Hecate is mentioned several
times in Apollonius.

Sp. 3, 250 — τῶν δ' αὖτε Πάριον

ἡ ἀγέλη ἑλίου δὲ πιδδόνος ἀταρξέως.

ἦσαν, ἐπὶ γὰρ θεᾶς αὐτῇ πέτρῃ ἀγέτης

cf. vs. 738 + 914.

Gr. 12, 71

Aurea barbarica stat de facta manu.
 This seems to be an addition of
 Ovid's. In Ap. 4, 118 we have a golden-
 age.

ἔγχε δ' αὐτάδ' ἔντα πέδον ῥυμνοῖο ἄμειβτα,
 ἔν γὰρ ποτ' Ἀπολλῶνός τις Φοῖβῳ ἔδωκε ἔγχεος,
 ἔπειτα καὶ τῶνδε πρὸς ἄλλους.

Gr. H. 12, 71

Version: The golden age of the golden age.

cf. Ep. 2, 105-; Ep. 20, 188

Prop. 4, 19, 1

red's arm iam pone tuas memine figurae

Gr. H. 12, 72

Orsus infido sic prior ore iocuni.

Apollonius, too, makes Xazou speak first.

See Ap. 3, 974.

U. H. 12, 73

Es tibi et arbitrium nostrae fortunae salutis
 quid sit, speramus, et tuum quoque nomen.

2p. 7, 4p.

ἑμφοτέρων, ἐκείτης ξείνός τ' ἐστὶ δὴδ' ἐκάνω,
 χρεῖσσι μαρκαίη γυνούμενος. οὐ γὰρ ἄνευθεν
 ἐμείων στανόεντος ἐπείτερος ἔσται' ἀέθλου.

Tr. H. 12, 76

Es tibi servatus gloria maior ero.

2p. 7, 4p.

σοὶ δ' ἂν ἐγὼ τίσαιμι χάρις μετόπισθεν ἀγῶνῃς,
 ἢ τέρας, ὡς ἐπέεικε δάνδρα κατετάσσας
 σόνομα καὶ καλὰς τέχων κλέος· ὡς δὲ καὶ ὦκα
 ἤρωες κλέουσιν ἐς Ἑλλάδα νοστήσαντες,
 ἤρώων τ' ἄλοχοι καὶ μητέρες, αἳ νύ πον ἤδη
 ἡμέας ἠύονεσσι· εὐθεσόμεναι γράουσιν.

Εὐρ. Μεδ. 539 πάντες δ' οἱ ἦσθοντ' αὐτὰν Ἑλληνεσσὴν
 καὶ δόξαν εὐχέας κτλ. Cf. Δ. Μ. 7, 49 f.

Gr. - Lat. - Engl. -

Quid, quum et nomen cuncta videntis aor.,

Et Thukidis nullis arcanisq. sacra divina -

Gr. - Lat. - Engl. -

πρὸς σ' αὐτῆς ἑκάτης μελίσσονται ἡδὲ τοι κήϊον -

cf. Resch. fr. 186, 5 - ὁ πάντων τ' ἡγεύς -

Hm. Od. μ 323

Ἥελιον, ὅς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.

Ennius Med. fr. 14

Tuque adeo sol, qui omnes res suspiciis.

(Stueckburg)

Enn. Med. 125-1

ὦ τὰ τε καὶ παρφαῖς

ἦτοι ἥελι -

Virg. Aen. 4, 607

Sol, qui terrarum flammis opere omnia lustras,

Juque harum interpretes curarum et consilia sum

Nocturnisq. Hecate thivis ululata per arbor,

Et dias ultrices et di momentis Eliza.

Σ. 1. 1. 1.

Isoph. fr. 490 (from the 'Ριστόνομα')

"Ἥλιε δέσποτα καὶ πῶς ἰγόν,
τῆς ἐνορίας Ἑκάτης ἔργου,
τὸ δ' ὀλύμπιον παλαιότατον φέρει
καὶ γῆς ναίουσ' ἰγὰς τριπόδους.

Virg. Aen. 4, 511:

Ierguninamque Hecateū, tria virginis ora Dianae.

Virg. Aen. 4, 511:

Hor. O. 3, 22, 4 *Diva triiformis.*

Cherichides ἐν Ἀλυσίᾳ ap. Athen. 7, 125 d.

Ἰσώπων' Ἑκάτα τριποδίτη,

τριποδίτη τριποδόσυντα -

In the genealogy cf. Hes. Th. K 135 -

— ἐνθα δ' ἔναιεν

Κίρκη ἐν πάγκαμος, δεινὴ θεῶν ἀνδύεσσα,

αὐτοκασιννήτη ὀλοόφρονος Αἰήταο -

ἄμφω δ' ἐν μεγάτην φασσιν βότου Ἡελίοιο
(αἰώς)

In other instances of swearing by divine ancestors

see Gr. 2, 374; 3, 53; 8, 117 ff.

Dr. H. 12, 54

Spem in ventrem non habemus, sed in

Spem in ventrem

Dr. H. 12, 54

Spiritus autem meus tenuis vanescit in auras
Dr. H. 12, 54 — *ἐλπίς αὐτῆς*

ἐν στήθεσσι μένη

Dr. Ep. 1, 79; Rom. 2, 14, 41; Met. 14, 132; Tars. 2, 509;

Thes 141 Ex. P. 2, 117 (See Lingerle)

Dr. H. 12, 56

Quam Thales, cum in, multa vidisset, cum

Dr. H. 12, 56

ἡμέτερον δὲ δέχος θαλάρην ἐν Κουρδίσου καὶ
πορουνέας - οὐ δ' ἄρμε διακρινέει φιλόποτος
ἄλλο, πάρος τάναντον γέ μεμαρμένον ἀμφικαλύφα

Dr. 4, 95

Διμονίη, Ζεὺς αὐτὸς Ὀλύμπιος ἄρκος ἔστω

Ἄλφη καὶ Ζυγίη, Διὸς ἐνέτης ἥ μὲν ἐρεσίση

(192)

Or. H. 11, 36

Κοιμήσθην οὐ δόμοισι ἐκτεθρόσεται ἄκοιτον,
 εὖτ' ἂν ἐς Ἑλλάδα γαίαν ἐκώμεται νοστήσας

Sp. 4, 194

τῇ μὲν ἐγὼν ἐτίδοναι ἀνάσσειν οἴκῳ ἄκοιτον
 κοιμήσθην

Notice, however, that Orat has here
 made an essential change in the time
 of these promises. In Apollonius, they
 are all made after she had given
 up the idea of marriage.

Cf. Pind. Nyth. 4, 393

οὐδ' ἐκὼν φαρμάκῳσι' ἀντίομα στέρας ὀδυνῶν
 ἴσως χρίσεται. καταλίσσας τε κοινὸν γάμον
 γλυκὲν ἢ ἀκλάνους μέγας.

Or. H. 12, 87

Conscia sit Juno, sacris praefecta maritis.

Cf. Esp. 2, 41

Conscia sit Juno, sacris praefecta maritis.

(p. H. 12, 52 (con.)

of Prop. 3, 9, 20

Iuno sacris, pae praesidet alma. Martis,
(Laur.)

to the ...

Idemque rite pueri cui vincula iugalia curae.
(Laur.)

to the ...

to the ...

to the ...

to the ...

to the ...

Et dea, marmorea cuius in aede sumus

There is nothing about a marble temple in Apollonius, and I am inclined to suspect, especially on account of the position in the verse of marmorea and in aede, that the expression was transferred from the ...

to the marmorea in aede Sigeanae, where we find the source. For marble temples of also

Apollonius, she carries him the ointment—
before there is any hint at a promise
of marriage. She resolves to save him
not on account of his promises as in
Ovid, but in spite of the disastrous con-
sequences to herself which she fore-
sees— The infamy and disgrace of
betraying her own house and parents.

Cf. Ap. 3, 785 — ὁ δ' ἐπεὶ ἰδὼντε σάωθ' εἰς
ἀσπυθὲς ἴνα σὲ τίμω φίλον, ἔρτα νεότη.
αἰτῆς ἐγὼν ἀνέμω, ὅτ' ἐξαιρέσειν ἄλλω
— — — — —

Ovid gives substantially the same
story as here, in Met. 7, 94 ff.

Cf. Met. 7, 45.

Dr. H. 12, 93 Iungis et acrifides etc —

Cf. Eur. Med. 476

ἑώρα δ', ὡς ἰσάσιν Ἑδύων — ἑώρα

- αὐτὸν ἀνελκίσθων ἄγχιον ὀνείδος,
 περὶ πόρτα τάβαν πυγανόντων ἐπικταίνων
 ἰούλας, καὶ ὀπτεῖν αὐτὰς πορτὸν γένν.

For an account of the context
 see Apr. 3, 1277 ff.

Dr. H. 12, 87

Ipsa ego, quae dideram medicina, pallida sedi,
 Cum vidi subitos arma tenere viros.
~~Ipse enim~~ ~~horroris~~ ~~the~~ ~~from~~
 himself in Met. 7, 134

Ipsa quoque extimuit, quae tutum fecerat illam.
 Utque freti videri - invenem tot ab hostibus unum.
 Palluit et subito sine sanguine frigida sedit.

Dr. H. 12, 101

Ipse enim vixit, sicut ipse vixit, sicut ipse vixit.
 Sibilat et torto fectone venit humum.
 Dr. Virgilio, Virgiliana, Dr. Virgiliana.

Dr. H. 12, 101 (Cont.)

den. 5, 277 - ardensque oculis et sibilis illa
ardens attollens.

Dr. 4, 127

ἀντὶς δ' ἐπικρὺν περιμήκεια τέτυκτο δειγὴν
ἔχ' ἄσπετοι προΐδ' ὄφ' ὀφθαλμοῖσιν
καυμένους, γαῖσσε δὲ πέλ' ὤσ'.

vs. 143 ἔς τότε κείνο πέλ' ὤσ' ἐπερσείας ἐκέλευε
ἱερβόνας ἀσπείρου ἐπ' ἡρεφίας φιλ' ἰδοῖεν.

Dr. H. 12, 102

Datis opes ubi erant? ubi erat tibi regia conia
Lib. 2, 3, 30 is explained by some commentators:
Delos ubi nunc, "Nobis, tua est, ubi Delphica Regia"

Dr. H. 12, 103

Illa ego, quae tibi sum nunc denique ^{facta} barbara
Dr. Eur. Med. 536

πρόσθεν μὲν Ἑλλήσπορις ἡμεῖς γὰρ ἴσμεν
γαῖαν κατοικεῖς καὶ δίκην ἐπ' ὀδοῦ κατὰ.

Qu. H. 12, 105 (cont.)

cf. Eur. Med. vs. 1330

παρ' ἑαυτὸν τ' ἀπὸ γυναικὸς κτλ.

ὡς καὶ ἔστιν ἡ γυνὴ ἡ Εὐκλείδης γυνή

ἐπὶ τῇ ποτὶ' κτλ.

Qu. H. 12, 106

Quae tibi sunt praeter, quae tibi sunt
hinc subdantur in Med. 26

πάντα φεύγει πᾶς τις ἐκποδῶν φίλος.

Qu. H. 12, 107

Flamma subdant medicata lumina somno,

Et tibi quae praeter, reliqua tuta dedit.

Eur. Med. 450

Ἰσάκων τὰ δ' ὅτ' πάχυνον ἀμφέειν δέμας

σπείγαντες ἔωσεν πολυπλόκοις ἄσπιος ὤφει,

Κτάρας' ἀνέσχεον σοὶ φάος σωτήριον.

(over)

Dr. H. 12, 109

Dr. H. 4, 146

Ἰππον ἄσσην τῆρα, τέδον ὑπὸ τοῖς, καλῶς οὖν
ἡδύνει ἐπὶ πῶ, τέδον τῆρα

Dr. 149 - αὐτὰς ὅγ' ἡδύνει

ἡδύνει τῆρα τῆρα τῆρα τῆρα τῆρα

Dr. 1.

ἢ ὅτ' αὖν ἀρκέσθαι νέον τέτμητότε βαλῶν
βλάπτουσ' ἐκ κυκλώσεως ἀκύνετα φάρμακ' ἀσπασ
φαρμακ' κατ' ὀφθαλμῶν· περὶ τ' ἀμφότερον ἡδύνει
ἡδύνει τῆρα τῆρα τῆρα τῆρα

Dr. 162

ἡδύνει τῆρα τῆρα τῆρα τῆρα τῆρα
κούρης κεκλωμένης· ἢ ὅτ' ἐπὶ πῶ ἐστὶν ἡδύνει
φαρμακ' ἐπὶ πῶ ἐστὶν ἡδύνει

Dr. H. 12, 109

Prodius est genitō, pectus pectus pectus pectus

Prodius est genitō, pectus pectus pectus pectus

Prodius est genitō, pectus pectus pectus pectus

Oct. 14. 12. 1

αὐτὴ πρὸς αὐτὴν πατέρι' ἀποκρίσῃ δίδον

και πάλιν ὁ Κανὼς δι' αὐτὸς ἀγνοοῦν· ἀδελφεοῦ -
1872.

Ευ. Μερ. - αὐτ'ε μου πατρὶς κτλ.

1332 παρ' οὗς τε καὶ τῆς προδοτικῆς ἢ σ' εἰσέφευτο.

has on him-self reproaches her with the.

Birth compares Eur. Med 25-5

ἐπὶ δ' ἔγνωσ' ἀπολαύσσει' κτλ.

(See Efr. 10, 169 where some additional examples are given).

Sec. 4. 12, 112

Optima cum casa matris relicta soror.

Ch. Ep. 17, 231

Non erat Aetna, ad quem despecta rediret,

Non Idyia parvus Chalcopeque 801 55.

For *Hyia* (Eidman) see pp. 3, 243

For information of the Board of Directors of the City of New York

(1722)

Ex. H. 12, 112 (cont)

Ex. 2120 Apr. 4, 30

τίτδ' τοι ἄτ' ἐρέθεν ταιάντ' πόλον ἐμὴν ἀποῦσα
μητρὶς ἐμῆς· γαίους δὲ καὶ ἄβυα πολλὸν εὐεχῆς
γαίους Χαλκισίῃ, καὶ πᾶς δόμος.

Ex. H. 12, 113

At non te fugiens sine me, germane, reliqui.

For the death of Αρσινόης Ex. Apr. 4, 1901

ὡς τῷ εὖ συμβάντε μέγαν δόλον ἡστύονος το
ἰσχυρῶς -

MS. 45-4 - ὁ δ' εἰς λόχον ᾗεν Ἰήσων

ἔκφυγε ἄφροντος καὶ...

464: αὐτίκα δ' Αἰονίδης πυκνοῦ ἐξῆλτο λόχου,

μυτὸν ἀνασχόμενος παλάμη φίλος· αἶψα δὲ κούρη
ἔκπαλε ὄμματ' ἐνέκε, καλε φεμένη ὀβόησιν,
μὲν φόνον ἀσφύσειε κασιγνήτου τυπέντος αἰ.

Doid seems to have followed the
another version of the story, according
to which Nidia herself did the killing.

$\frac{1}{2} \times 10 = 5$

Cl. Cic. de Nat. Dvor. 3, 26 (Laur.)

7/10 - natl sign, left at right

et sic interea spūgoret, illum ut inaequos tractet sequi.

Sebi salutem et familiari stare et paritudo.

C. R. Ep. 6, 129

En. Med. 167

ὦ πατέρ, ὦ πόλις, ἐν ἀπείρῳ θῆν

αποφύγει, τον εμείς κτείναν, κότε.

V.1333 τὸν ἕον ἀλάστορας' εἰς ἐπὶ ἐοκῆσαν θ.

ἡ ταραχὴ γὰρ ἔστι οὖν καὶ οὐκ ἀποδοτὸν καὶ.

so Ford is nearer to ripide, more than Apollonius,

Dr. H. 12, 115

Quod facere ausa mea est; non audeo scribere ^{deus}.
When Medea gave Circe an account of
the events, she omitted this.

Ap. 4, 734 — *Phonē d' hērōon ēnōmōn*

Phonē

Dr. H. 12, 118 *Credere me fulgore etc.*

See note on Ep. 9, 52.

Dr. H. 12, 121

Compressor utinam Symphigades Elis is sent etc.
See note on vs 7 (Ch. Eur. Med. 1.46)

The Symphigades belong to this myth.

Phil. 2, 317

Ἰσχυρὸς ὡς πάλαιον ἔχοντο, ὡς

Καρίας ὀφροῦ δὲν ἄδ' ἐν Σιναγγοῖς.

It was probably from the myth of the
golden fleece that Homer borrowed.

as. 69 αἶψ' ὃν κείνη γέ παρ' ἐπιδω ποταπόνοιο λαῶς,
 Ἄρην καὶ μέλυνον, παρ' Αἰήταο πλέοντα κτλ.

Qu. H. 12, 123

Aut nos Scylla rapax cauitus misisset edendos:
 Debit ingratis Scylla nocere viris.
 There are numerous references to
 Scylla. Cf. Od. p. 185.

ἔνθα δ' ἐνὶ Σκύλλῃ καί τε θυρὸν ἀδακνῖαν κτλ.
 But Ovid refers to a later myth, Scylla the
 daughter of Nereus.

Cf. Esch. Choeph. 613

ἄλλαν δὲ τιν' ἐν λόχοις τυχεῖον
 θυρία Σκύλλαν,
 αὐτ' ἐχθρὸν ὑπαὶ φῶτ' ἀπώλεσεν φίλον Κρητικοῖς
 χρεοδμήτοισιν ὄρνους πέθησάν τε δύροισι Μίνω,
 Νέστον ἀταράκας τριχὺς νοσφίονα' ἀπυροζούλως
 πνέοντ' ἃ κυνέφωρ ὑπνῶν. κρηχάει δ' ἐν Ἑρμῇ.
 (omitted)

SCYLLA

For the story of Scylla, see Ov. Met. 8, 1-151.
She is transformed into the half-woman. The
same story (or confusion with
the Scylla & Charybdis myth. Still another
account is given in Met. 14, 17-67, where
we have the half-woman. Cf. Virg.
Aen. 3, 420 ff. and Ecl. 6, 74 ff.

Prop. 4, 18, 21 ff; 5, 4, 39 ff. ⚡

This seems to have been the most
common form of the myth among the
Roman poets and is what Ovid re-
lates to us.

Ov. H. 12, 125-

Scylla was, taken from the Scylla
No quoque etc - ⚡
τῆ δ' ἔτι δὲ Χάρυβδις ἀναρροῖ βρομέων ὕδατος.
τῆ μὲν γὰρ ἀνέησεν ἐπ' ἡμέῃ, τῆ δ' ἀναρροῖ βρο-
μέων. Cf. Virg. Aen. 3, 420 ff.

Dr. H. 12, 129

Cf. Ap. 4, 787 f.

νῦν δὲ παρὰ Σκύλλης σκόπεον μέγας ἦν Ἰέρων
 βασιλεὺς ἑσπερίων. Cf. 12, 129

Cf. 15. 803 ff., 920 f.

Dr. H. 12, 129

Quid referam Peliae natas pietate nocente.

Caesaque etc? Cf. Ep. 6, 101

Eur. Med. 9

ἴδ' ἂν κταρεῖν πόσους Πηλιάδας κόρη,
 πατέρα.

Eur. Med. 486

Παῖδες δ' ἴσμεν ἅπαντες, ἅπασιν ἔχουσιν ἑσπερίων
 παῖδων ἐπ' αὐτοῦ, πάντα δ' ἔξελλον φόβοι.

Dr. H. 12, 131 f Cf. Ep. 6, 137 f.

1. 7. 12. 35

Azarus es - O' muto desunt sua verba dolori -
Azarus es 'Azonia' dāne 'cede domo'!

The tendency in these letters is to re-
duce the action to two persons. Here
David does not wish to bring in the
character of Creon which he found
in Euripides.

Ch. Med. 67

ἤκουσάν ταν λόγοντος —
ὥς τότε παῖδας γῆς ἐδάρ Κορινθίους
for αὐτοὶ ἐκείνην τῆν ἀρχὴν ποιεῖ
Κρέων.

In vs. 271, it is Creon that says:

οὐ τὴν σκευωπὸν καὶ πόρε θυμωμένην,
Μήδευαν, εἴποις τίποτε γῆς ἔξω παῖδας
φυγάδας, λαβούσαν δροσὶ ἐν σπηλῇ τέκνον
... τι μελέει

Gr. H. 12, 135 — nat's comitata duobus

Besides the passage just quoted (Eur. Med. 273),
the two children are mentioned in vs. 1395:
children in vs. 1395-1396.

Gr. H. 12, 137

Ut subito nostras Hymen cantatus ad aures.

Venit, et accenso lampades igne micasa,
Libiaque effundit socialia carmina vobis,
Et mihi funereas flibilia tubas.

Cf. Eur. Alc. 915

τότε μὲν πύκας οἶν Πηδίαοι.

οἶν δ' ἑμεραίους ἑοταχον ἔσω

vs. 922 οἶν δ' ἑμεραίους γόνος ἀντίπαλός

λευκῶν τε πέπλων μέδανες στολμοί.

Ἀλκίμαχος, ὡς τὰν παῖδ' ἑμεραίους ἐφ' αἷς ἀγροῖ ἦτο πύκας

τοῖς αἰσθητοῖς ἑφ' αἷς ἀγροῖ ἦτο πύκας

αἰσθητοῖς ἑφ' αἷς ἀγροῖ ἦτο πύκας

ἐς ἑφ' αἷς ἀγροῖ ἦτο πύκας μετ' ἑφ' αἷς ἀγροῖ ἦτο πύκας.

S. H. 12, 137 (cont)

cf. Prop. 2, 6, 12

Libia, funesta tristior illa tuba
For the use of the trumpet in funerals

cf. Virg. Aen. 11, 191

~~Spangina in illa a tuba, etc. etc. etc.~~

It caelo clamorque virum clanorque tubarum

cf. Ov. Am. 2, 6, 7.

For the morning-torch cf. Cat. 61, 15,

Pineam quate taedam—

See Huc (quoted below, vs. 143),

cf. Ov. Ep. 11, 101 ff—

Prop. 3, 19, 1—

At vos, inruptae, felicius arde taedas.

S. T. 12, 137

Tuba recunt et 'Hymen' clamant, 'Hymenae' fragant
cf. the refrain in Cat. 61

O Hymen—Hymenae—

O Hymen Hymenae. and in

Gr. H. 12, 14 & seq.

Cat. 62

Hymen o Hymenace, Hymen ades o Hymenace

Gr. An. Ep. 14, 27.

The marriage-song was ancient - Gr. Hm II. Σ 490

ἐν οὐδ' ὅσα ποίησε πόλεις μεγίστων ἀνθρώπων
καλὰς. ἐν τῇ μὲν γὰρ γάμοι τ' ἦσαν εὐλαπύνα τε,
νύμφας δ' ἐκ θαλάμων δαΐδων ὑπὸ λαμπρομέναν
ἡμέρας ἀνὰ ἄστυ, ποδὶς δ' ἐμπέτατος ἀγύρε
κοῦροι δ' ἀγχισηγῆρες ἐδίεον, ἐν δ' ἄρα τοῖσιν
αὐδοὶ φάρμαγγες τε βοὴν ἔχον - κτλ.

Gr. Hm. II. Σ 490

Γμήν ὦ Χρμέναιε, γάμος ἐπὶ τῇδε γαλήνῃ.

Gr. H. 12, 146

Anis velle tantū muntius esse mali?

Cicero's Campanus Soph. Antig [277]

Τέτρε γὰρ οὐδὲν ἄγγελος κακῶς εἶπεν.

Or. H. 2

Cum minor a pueris - lusus stiliogae videndi.

Er. Med. 46

ἀλλ' οἷδε παῖδες ἐκ τράχυν πεπαιγμένοι
στάχυντα μητρὸς αὐτῆς ἐντρούμενοι
κακῶν ἰὲα γὰρ ὄφρα τίς αὖτις ἀλγείν φηδεῖ.

Or. H. 12, 153

Protinus abscessa splauri mea pectora vest.

Julā me a digitis ora puera meis.

See note on Ep. 10, 15

Cf. Ep. 14, 51.

Liv. 1, 1, 67

Iam Manes ne laede meos, sed parce solutis

Crinibus et teneris, Delia, parce genis.

Cat. 24, 348 Illius egregias virtutes cleraque facta

Saepe fatentur quatorum in funere matres,

Cum incurvo canos solvent a vertice crines,

Patridaque infirmis variabant pectora fœnis.

Dr. H. 12, 157

Vix me continui, quin sic laniata capillos
Tamen 'mens est' incescensq; manus.

This recalls Roman law and is, of
course, not to be sought in Greek
originals -

Dr. H. 12, 159

Lacrimas, gaudere. Calchi gaudere relicti.
Inferias umbræ fratris habere mei.

~~Dr. H. 12, 160 - Lacrimas gaudere~~

~~Lacrimas gaudere relicti. Inferias~~
Moenia.

Eur. Med. 328

ὦ παῖς, ὡς οὐκ ἔστιν ἡμῶν ἔργα.

Dr. H. 12, 161

Desertor, amissis regno-patriaque domoq;
Coniuge qui nobis omnia solus erat.

Dr. H. 12, 161 (Em.)

cf. Ep. 3, 51 + note.

Eur. Med. 228

Εἰ δὲ γὰρ ἦν μοι πάντα, γυνώσκεις καλῶς
κακῶς τε ἀνθρώπων ἐμπερίῃς, ἡμῶν πόσις.

Dr. 4, 361

πατρὸν τε κλέα τε μεγάρων ἀντοῖς τε τοκῆας
νοσφισαμένην, τὰ μοι ἦεν ὑπεύτατα.

For the expression cf. Thuc. Id. 14, 47

Δυκὸς νῦν πάντα.

Dr. H. 7, 156 καὶ ἦσαν οἱ πάντα αἱ Σιρῆες.

Dr. H. 12, 163

Serpentes igitur proci taurusque furantes,

Haec non proci perdomuisse virum.

Quaeque feros sepulci dedit medicas ignes

Non valeo flammam effugere ipsa mea.

Quis me cunctis herbisque atque rebus

Nec iam me haec non proci perdomuisse virum.

4. 12. 167. Cor.

Æ. Fib. 2, 3, 11

Pavit et aduati tauros formosus Apollo.
Nec cithara intonsae properant comae,
Nec potuit curas sanare salubribus herbis.

Quispiam erat medicus, vicebat etiam amor.

Æ. Virg. Æn. 12, 392.

Prop. 2, 1, 57

Duces humanos sanat medicina, dolores;

solius amor morbi non sanat ætateum.

Æ. Ov. Ep. 5, 149 f.

Ep. 6, 83 (about medicine)

ἢ, ἡνὶ ἰατρικῇ ἀντιπαραστήσας ἑαυτὸν ἔπειτα

† † † † †

Prop. 4, 5, 25

Non me moribus illa, sed hestis improbariat.

Eur. Med. 394

οὐ γὰρ με τῶν δειπνῶν ἢ ἐπὶ σέβει

— (Ἐκείνη) κτλ —

Ap. Rh. 3, 528

... μέγιστον ἐντρέφει' ἔντα
... περὶ αἶμα τὰ δ' αὖτε τεχνήσασθαι
... ἢ αἰγὸς τὲ φέει καὶ νήχοι' ὄσση.
... καὶ ἀκαριᾶτοιο τοῦτος μελίσσεται ἄσπρη,
καὶ ποταμῶν ὄσσησιν ἄφαρ κελαδαιὰ φέουσαι,
ἄσπρα τε καὶ μέγας ἑρῆς ἐπὶ δόρυ κελεύθους.

Il. 12, 43

Hanc ego de caelo ...
Fluminis hanc ripidi &c.

Hor. Epod. 5, 45 ff; 17, 77 ff

Thuc. Id. 2, 14 ff

Ap. Rh. 4, 50 ff; 54 ff; 41 ff.

Sosiphanes fr. 1 (Schol. Ap. Rh. 3, 533)

μάχους ἔκταν' αἶψα πᾶσα θεσσαλὶς κόρη
γέροντος σελήνης αἵματος καταβάτης.

... Clouds 749 f.

... 71; ... 71 ff.

Prop. 1, 1, 23 f. Cf. especially Met. 7, 192 ff.

Dr. H. 12, 162 (cont)

Of course, in such a mass of material,
it would be difficult to trace sources
but evidently a good many of the
passages go back to the story of Medea.

Dr. H. 12, 169

Nec mihi proa die noctes exerceat amarae
Lib. 2, 4, 11

Nunc et amara dies et noctes amari et umbra est.
Prop. 1, 1, 33

In me nostra Venero noctes exerceat amaras.
Prop. 5, 3, 29

Et mihi cum noctes induratae exerceat amaras.
Lib. 1, 2, 76

— cum fata mea vigilanda —
Prop. 4, 14, 2

Nec veniat sine te nox vigilanda mihi
Prop. 2, 13, 59 — quibus desertus amarus
Explevi noctes — Cf. Dr. H. 13, 103, 4.

7-1-15

Quis ego servavi, miles amplexatus artus,
Et nostri fructus illa laboris habet.

cf. Fib. 1, 5, 17

Quia per solvi; fuit nunc alter amor,
- prout alia est haec mens.

C. Met. 7, 40 f and Eb. 6, 75 ft.

For women's jealousy, Cf. Eur. Med. 263 ff.

[illegible]

Forsitan et, stultae dum te iactant maritae

Impaciētia moresque meos nota erimina fingas.

Prof. 2, 4, 2 2

Dr. H. 12, 178

Καὶ τὸν αὐτὸν χρόνον ἐπὶ τῇ αὐτῇ

Birt-companes Eur. Med. 797

ὅτι γὰρ ἡμεῖς οὐκ ἐσμὲν ὡς ἡμεῖς

οὐκ ἐσμὲν - ὅτι ἡμεῖς οὐκ ἐσμὲν

τοῖς Σιουβείου τοῖς τ' Ἰάσονος γένους.

Dr. H. 12, 180

Flabit, et ardones vincet adusta meos!

Gr. Eur. Med. 783

- ἀλλ' ὡς δόλοισι παῖδα βασιλέως κταίω,

πέριψα γὰρ αὐτοὺς δῶς' ἔχοντας ἐν χροῖν,

νύμφη δέχοντας, τήνδε μὴ φύγειν γένος,

λεπτόν τε πέπλον καὶ πλόκον χρυσήλατον -

Κάντες λαβοῦσα κόσμον ἀνδρῶν ἵστοι,

Κανὼς ὁδεῖται πᾶς θ' ὅς ἂν τίγγῃ κόρης.

ποιοῦσθ' ἅριστα φαρμάκους θυγῆματα.

Ἐν τῇ αὐτῇ αὐτῇ αὐτῇ

ms. 1136 ff -

Sur ferum flammaceum ad rem 1-5 usque ^{veniens}

4022: Nuclear Institute, Guelph, Ont.

2. *Conspicuous* - 1000

... *... ..*

ἡ ἁκτὼν ὡς φάσματ' ἢ ἡμεῶς

Π. 384 Κράτιστα τὴν εὐθείαν, ἢ πεφικαρτο.

σοφαὶ πάντως, φαρμάκοις αὐτοῖς ἔλεον.

Ch. Eur. Med. 38

(βαρεῖα γὰρ φρήν, αὐτὸ ἀνέξεται κακῶς
πάσχοντα - κτλ.

πάρομοιοι - κτλ.

MS. 394 πρὸ μαθητῶν Ἀποστόλων.

Εκατηνη —

Γαίωσι-τες αὐτῶν τοῦτον ἀγινεὶ καὶ

25 887

μενέει με δάδην καὶ στήνῃ τοῦ Σέτα

μετ' ἡσυχίας, ἀλλὰ θαύρον τρόπον,

(Βασίλειον ἔχθρας καὶ φιλίας ἐν μέσῳ).

8. H 12, 187

Si tibi sum vilis, communis respice, nato.

154/1

Non ego nunc venior, ne sim tibi vilior istis.

Sur. Med. 74

Καὶ ταῦτ' ἴδων, παῖδας ἔξαιρέσειεν
 παύοντας, εἰ καὶ μὲντοι διαφοράν ἔχου;

Jan. 14, 1858

Secret in partibus dira noverca meos.

2-27-6

N. Fr. Met. 1, 147 (silencing of the iron age)

Cur. Acc. 309

ἔχθρὰ γὰρ ἡ 'πιούσα μετὰ τὰ τέκνα
ταῖς ἀφ' ἧς, ἐχθρὸς αὐτὴν ἡ πτωτέρα

Virg. Ecl. 3, 34

Est mihi nunc, que domi fratres, est in ista novorum.

Gr. H. 11. 11

Et nimium similes tibi sunt et imagine tangor.

Cf. Gr. H. 11. 11

Si quacris cui sunt similes, cognoscas illis.

Cf. Cat. 61 217

Sit suo similis patri

Maulio et facile iuricis

Noscitur ab omnibus

~~Et iustitia mea~~

Matris indicet ore.

Virg. Aen. 4, 329 - si quis mihi parvulus autem

Inducet Aeneas, qui te tamen ore refert.

Gr. H. 12, 190 - lumina nostra madent.

For Medea's weeping in general.

Cf. Eur. Med. 24

Κεῖται δ' ἄποιος, πῶμα' ἔφευ ἀλγυδός,

τὸν πάντα συντηκόντα δακρύοις φέρον.

Dr. H. 12, 193

Per supernos oros, per avitae lumina flammae
 Eur. Med. 20

Μυῖον ἐστὶν πατρὸς ἁλίου τ' ἄπο -

15. 746

ἔστιν - εἰς τὴν - ἀπὸ τῆς ἁλίου -

Dr. H. 12, 193

Redde torum, pro quo totus insana reliqui.
 Adde fidem dictis, auxiliumque refer.
 Eur. Med. 20.

Μήδεια, ὃ' ἡ δόσθητος ὑπερασμένη
 βοᾷ μετ' ἄρκου, ἀνακαλεῖ δὲ δεξιὰς
 τίς τις μερίστην, καὶ θεοὺς μαρτύρεται
 πᾶς ἀμοιβῆς ἐξ Ἰάσονος Κούρε

Eur. Med. 492

ἡ τοῖς κατέβη τοὺς τῶν ἀνδρῶν
 ἡ κτλ -

Or. H. 12, 193 (cont.)

Ap. Rh. 4, 35-5 - ποῦ τοι Διὸς Ἰκεσίηιο
ἔγκειν, ποῦ δ' ἐμελεχθαὶ ὑποσχεσθαι βεβήασιν;
ἧς ἐγὼ σὺ κατα κόσμον ἀναιδήτις ἴσῃτι
πάτῃν τε κλέα τε κτλ.

vs. 370,

πάντῃ νῦν προύφῃσι ὑπερίστασο, μὴ δέ με μόνον
σεο δέπῃς ἀπ' ἀνέστην, ἐπιουχόμενος βασιλῆας,
ἀλλ' αὐτὰς εἴρωσο, δίκη δ' ἐτοίμη πεδὸς ἔστω
καὶ θέμῃς, ἣν ἄμφω συναγέσταμεν.

Cf. Or. Ep. 7, 110 adde fidem etc.

Ep. 2, 31 Iura, fides ubi nunc etc -

Or. H. 12, 195 Cf. Ep. 6, 62.

Or. H. 12, 201

aureus ille arces villo spectabilis aureo.

Cf. Ep. 6, 49; 13, 57; 9, 127; Am. 1, 8, 57;

Met. 6, 166 (Zingere I, 15-)

S. H. 12, 204

I nunc, Sisyphias, improbe, confer opes.
Cf. Eur. Med. 404

τοῖς Σισυφείοις τοῖς τ' Ἰάκωρος γέροντι.

Perhaps it is worth mentioning
that according to Pausanias (2, 3, 11),
this would be an anachronism.

τούτων δὲ ἕνεκα ἀνελθεῖς καὶ
Μήδεας παραδοῦναι Σισίφῳ τῇ γ' ἀρχῇ.

S. H. 12, 206

Hoc ipsum, agitur quod postea agitur
Cf. Trist. 5, 9, 20

The same and same phenomenon

Dr. H. 12, 209, 212

Quo spectat ira, sequar. Laus fortasse pigabit

Nescis quid certamen mea manus agit:

H. 12, 212 (cont.)

Op. En. Mel. 18

Είδικα δ' αὐτὴν μὴ τε βουλεύσῃ νέον

ἦδ' αὖ γὰρ εἶδον ὄμμα κιν τανυσσόμενῃ
τοῖσδ', ὥς τε θρασυέοντας· οἷδ' ἅπαντα
χόλον, σάδ' αἶδά, πρὶν κατασπῆσθαι τινά

μεγαλόστ. λαγχνος δυσκατάπαντος
α γη λυγρὸν καὶ ἰσχυρόν.

$$T \in K_1 \cup \dots \cup K_n \quad \text{and} \quad T = \sigma_1 \sigma_2 \dots \sigma_r \quad \text{with } \sigma_i \in K_1 \cup \dots \cup K_n.$$

Νέοι που να χόδον καταπαύσει.

Тоус Еѳов.

πάντες γὰρ μακάριος τὸς' ὄψματα.

25. 316 — 211' 2000 fathoms

ἀρετήν μοι μή τι βουδύης κακόν.

The 6th Epistle is very closely connected with the twelfth. Cf. especially NTs 153 ff of the 6th.

Summary to Ep. 12.

This letter is different from those already examined in that we must here assume two main sources, Apollonius and Euripides, covering different parts of the story. The process of composition was a kind of contamination and the result a kind of amalgamation of the two sources. The Medea of Ovid is not so vindictive as the Medea of Euripides, nor so tender as the Medea of Apollonius. The story has been elaborated with such detail in our sources that we have

221
been able in most cases to find passages
which correspond more or less closely
to the lines of Ovid. The work of our
poet before him was
was mainly one of selection and con-
densation. He did not need to add much.

Still, we find him making changes and
omissions to suit his purpose, just
as in the preceding letters. For instance,
Ovid's omission of the part played by Aphro-
dite in the myth, is, presumably, for the sake of
avoiding such objections as those urged by
Jason in answer to Medea's claims of having
saved him, and her charges of ingratitude.

Cf. Eur. Med. 526

ἐπὶ δ' ἔτι καὶ αὖτις αὖτις
Κύπριος κομίσσῃ τῆς ἐκείνης νεκροφάας
σώτηρος αἶσας θεῶν τε καὶ γυναικῶν μέσσην.
οὐδ' ὅτι μὲν νῦν δευτέρως, ἀλλ' ἐνείκηται

λόγος δεικνύει, ὡς "Ἔρως ο' ἠγάπησεν
τόξαις ἀφύκτους τούμιν ἐκώσσε δέμας.
For Aphrodite's part, cf. *Ap. Rh.* 2, 425,
where Rhinean says:

ἀλλὰ φίλοι, φρασεύθε καὶ δολόεσσαν ἀγωγὴν
Κύπριδος. ἐκ γὰρ τῆς κλυτὰ πάρα κείται αἴθλη.
cf. *Ap.* 3, 549 Hera says to Athena:

Νῦν' ὤψει μετὰ Κύπριν· ἐπιπλόμεναι δέ μιν ἑμφί
παιδὶ εἴω εἶπεν ὀτρύνουσι, αἳ κε πέθηται
κούρην Αἰγύπτω ποδὶ φάρμακον αἶσα βέλεσσεν
ἔδξαε ὀιστιώσας ἐπ' Ἰχόονι. τὸν δ' ἄνδρ' αἶψα
ἰδὼν ἑσταίη· ὃς ἔμεινεν ἄνδρ' ἑδξαίνων.
Aphrodite grants the request, eros is
satisfied, and the lovers are united.

ἰδὼν δ' ἀμφότεροι βασχάμενοι παλάμῃσιν
ἤκ' ἐπὶ Μηδείῃ· τῇ δ' ἀσφασίῃ λάβε τιμὸν κτλ
cf. *Ap.* 3, 550-551. In *Medea* the same scene is
Vincenzo now follows, *Medea*, *refugee*.
Medea now follows —

(cf. Pind. Pyth. 4, 354)

μαυράδ' ἔχεν Κρητογένεα βέρον
πρῶτον ἀνθρώπων, δαδάς τ' ἐπαυδὺς ἐν δαδῶνι, οὐκ

ἄλλα Ἥφείας τοκέων ἔφείοντ' αἰδῶ, ποθέει δ' Ἑλλὰς
αὐτῶν

ἐν φρεσὶ παυμένην δύνει μάστιγι Περσέως.

καὶ τάχα πάλαι τ' ἔσθλων δέκνυνεν πατρῶν.

Again there is no threat in the language of violence. There is no coming from heaven as in Euripides (cf. Med. 47, 100-101) except in Med. 101, 3 (cf. v. 121). There is a wish that the children should be killed (cf. Eur. 113), or fierce imprecations against the husband (cf. Eur. 62, 261, 287, 310, 375).

On the other hand, there is not the same element of threat in the language of violence as in Euripides.

She weighs the consequences and goes
Ch. Br. Mt. 7, 55.

— non magna reliqua
Hoc est quod

End

Life.

James Westcott Anderson was born in Laurens County, South Carolina, Oct. 21, 1864. In the summer of 1868, his parents moved to Williamston, in Anderson County, where they still reside. In the schools of this town, he received his early training, and entered the Freshman Class of Wofford College, Spartanburg, S. C. in Oct., 1881. He continued his studies there till the middle of his Junior year (Feb., 1883). The following October, he matriculated at the University of Virginia. After three years' work at this institution, he graduated as Master of Arts. This was in 1887, for he had been absent one year. In June of this same year, he received an ap.

appointment - to a Morgan Fellowship
at Harvard University. This he held for
one year (1887-8). After teaching a
year, he sailed for Germany in July,
1889. The winter semester was spent
in Berlin, the summer semester at
Heidelberg, and he was at Strasburg
when, in Oct. 1890, he was compelled
to leave on account of his health.

The winter was spent in Heidelberg.

Then he returned to his home. His time
was now divided between outdoor sports
and private study. In October, 1893
he returned to the Johns Hopkins
University.

To the many able men under whom
he has studied, he feels duly grateful.

May, 6, 1894.

This manuscript is the property of the Johns Hopkins University, but the literary rights of the author must be respected in any use made of it. Passages must not be copied nor closely paraphrased without the written consent of the author. If the reader obtains any assistance from this volume, he must give proper credit in his own work. Those whose signatures appear below agree to observe these restrictions.

DATE _____

NAME AND ADDRESS

[illegible]

